This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

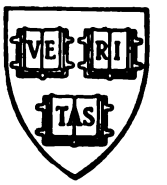
+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

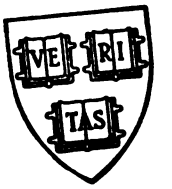
Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`



HARVARD
COLLEGE
LIBRARY

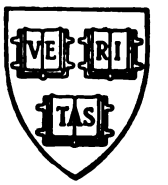
HARVARD
COLLEGE
LIBRARY

US 10[illegible]



HARVARD
COLLEGE
LIBRARY

US 10602.40



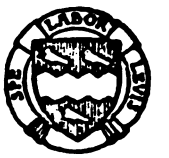
HARVARD
COLLEGE
LIBRARY

RACE OR MONGREL

A brief history of the rise and fall of the ancient races of earth: a theory that the fall of nations is due to intermarriage with alien stocks: a demonstration that a nation's strength is due to racial purity: a prophecy that America will sink to early decay unless immigration is rigorously restricted.

By

ALFRED P. SCHULTZ



L. C. PAGE & COMPANY
BOSTON MDCCCCVIII

215 10602.40

EX LIBRIS

Prescott Farnsworth Hall.

An. Dom 1909.

HARVARD COLLEGE LIBRARY
IMMIGRATION COLLECTION
OF
PRESCOTT FARNSWORTH HALL
Class of 1899
SECRETARY OF THE
IMMIGRATION RESTRICTION LEAGUE
1896-1921

THE GIFT OF
MRS. PRESCOTT F. HALL
OCTOBER 7, 1922

RACE OR MONGREL

HARVARD COLLEGE LIBRARY
PRESCOTT F. HALL COLLECTION
OCTOBER 7, 1922

Copyright, 1908
BY L. C. PAGE & COMPANY
(INCORPORATED)

Entered at Stationers' Hall, London

All rights reserved

First Impression, July, 1908

Colonial Press
Electrotyped and Printed by C. H. Simonds & Co.
Boston, U. S. A.

The writer desires to acknowledge his indebtedness to the works of Conte A. de Gobineau, Mr. Houston Stewart Chamberlain, Dr. Albrecht Wirth, and Dr. Ludwig Woltman.

The writer's hearty thanks are due to E. H. and F. D.

CONTENTS

CHAPTER		PAGE
I.	The Mongrel in Nature	1
II.	The Mongrel in History	5
III.	The Hamites in India	10
IV.	The Chaldeans	12
V.	The Phœnicians	19
VI.	The Carthaginians	26
VII.	The Egyptians	29
VIII.	The Jews	34
IX.	The Gipsies	45
X.	The Hindoos	47
XI.	Hellas	62
XII.	The Greeks	86
XIII.	The Pan-European Mongrel in Rome	97
XIV.	Sicily	109
XV.	The Lombards in Italy	112
XVI.	Heredity and Language	124
XVII.	Race Problems in German Lands	135
XVIII.	The South American Mongrel	147
XIX.	The Monroe Doctrine	164
XX.	The Yellow Races	168
XXI.	The Anglo-Saxons	180
XXII.	The Anglo-Saxons in America	213
XXIII.	Immigration: Who in America?	248
XXIV.	Immigration: Men or the Balance-sheet?	280
XXV.	Immigration: Anglo-Saxons and Germans	294
XXVI.	Immigration: The German-Americans	299
XXVII.	Immigration: The Pan-European in America	321
XXVIII.	The American Negro	331
XXIX.	Conclusion	349
	Bibliography	353
	Index	355

Sometimes there is a physical impossibility preventing the male element from reaching the female ovule, as is the case with a plant having a pistil too long for the pollen tubes to reach the ovarium. It has also been observed that, when the pollen of one species is placed on the stigma of another species, though the pollen tubes protrude, they do not penetrate the stigmatic surface.

The male element may reach the female element, but be incapable of causing an embryo to be developed.

A great many of the few embryos which develop after crossing perish at a very early period. The early death of the embryo is a frequent cause of the sterility of first crosses.

Of the very few embryos that are normal at delivery a great many die within the first days of their life. Darwin writes: "Mr. Salter has given the result of an examination of about five hundred eggs produced from various crosses between three species of Gallus and their hybrids; the majority of these eggs had been fertilized, and in the majority of the fertilized eggs the embryos had either been partially developed and had then perished, or had become nearly mature; but the young chickens had been unable to break through the shell. Of the chickens which were born, more than four-fifths died within the first few days or, at latest, weeks, without any obvious cause, apparently from mere inability to live; so that from five hundred eggs only twelve chickens were reared."

RACE OR MONGREL

own. Turn the domestic animals loose, leave them to nature, and in ten years no mongrel will exist.

From the foregoing considerations we derive this conclusion:

Nature prevents the development of the mongrel; in the few cases in which nature has for the time being successfully been outraged and a mongrel produced, nature degrades that mongrel mercilessly and in time stamps it out.

Nature suffers no mongrel to live.

Read "The Origin of Species," by Charles Darwin.

CHAPTER II

THE MONGREL IN HISTORY

BIOLOGY and the corelated sciences of anatomy, physiology, embryology, and medicine prove that man is subject to all the laws which govern animal life; that the rules of nature rule him as rigidly as they govern the animal world, that the violation of any of these laws on his part is always and without exception followed by the disastrous consequences which are the corollary to that law.

The poets and writers of the middle ages well knew that promiscuous intermarriage was bad. The bastards, they depict in their works, are the mean, the low, the sordid, cowards and felons, vermin of humanity. Not great criminals; strength of character, a requisite of greatness even in the field of crime, is the one quality that the mongrel is utterly destitute of.

The fact that most of our domestic animals were domesticated by the savage of antiquity, and that we had but little success in the domestication of wild animals, does not prove the greater intelligence of the savage. Their success was due to the fact that species were then in their nascent stage and more pliable.

A community of men, that has not yet become highly specialized, that still consists of crude material, can become absorbed by another more highly developed, not in one generation, but in a dozen or more generations. The absorbent capacity of every race, however, is limited. It is our conviction that we are absorbing and have absorbed countless numbers of the highly specialized Celts, Slavs, Latins, Scandinavians, and Germans. It is a presumption indicating paranoia. External evidence alone prevents us from asserting that we absorb the negro in two generations. Probably a small amount of negro blood can be absorbed by a large white community; in fifty or a hundred generations every trace of the negro blood will have disappeared.

Selection is at work continually throughout organic nature; it uses not only the individual as a unit, but also every cell, every one of the elements that constitute that individual. The necessary time being given, nature casts out every trace by which the harmony of the individual is destroyed. This result selection cannot accomplish if a considerable amount of foreign blood is continually injected into a body politic. A homogeneous people cannot develop; selection favours the stronger element in the individual, that is, the one fittest to survive, not necessarily the best. Where many people meet and intermarry, this stronger element is not the same in each individual of the nation. The result is a nondescript mongrel mass, devoid of character, without a future. With the thoroughbred, not with

the mongrel, rests the future, rests the hope of the world.

Races do not fall from heaven, they are bred. The Aryan, the Semite, the Hamite, never existed. These terms are abstractions. It has been found that some races have fundamental characteristics in common, and these are Aryan races; others have other characteristics in common, and these are Semitic races, and so forth. A race can without degenerating absorb another race of the same stock, if this race is small in numbers and the period of inbreeding following the crossing long. The absorption of a race belonging to a different stock is usually followed by degeneration, thus all Hamitic-Semitic people decayed, the Jews developed.

The intermarriage of people of one colour with people of another colour always leads to deterioration. Prof. Agassiz says, "Let any one who doubts the evil of the mixture of races, and is inclined from a mistaken philanthropy to break down all barriers between them, come to Brazil. He cannot deny the deterioration consequent upon an amalgamation of races, more widespread here than in any country in the world, and which is rapidly effacing the best qualities of the white man, the negro, and the Indian, leaving a mongrel nondescript type, deficient in physical and mental energy.

The most favourable opinion held in regard to the white-Indian half-breeds in Brazil is very poor. They

are a lazy and a troublesome class, and much inferior to the original stock. (From "Brazil," by C. C. Andrews.)

Darwin notes in half-breeds a return toward the habits of savage life. He says: "Many years ago, before I thought of the present subject, I was struck with the fact that in South America men of complicated descent between negroes, Indians, and Spaniards rarely had, whatever the cause might be, a good expression." Livingstone, after speaking of a half-caste man on the Zambesi, described as a rare monster of inhumanity, remarks: "It is unaccountable why half-castes such as he are so much more cruel than the Portuguese; but such is undoubtedly the case." Humboldt speaks in strong terms of the bad character of the Zambos, or half-castes between Indians and negroes, and this conclusion has been arrived at by various observers. An inhabitant of Africa remarked to Livingstone, that God made the white man, God made the black man, but the devil made the half-castes.

Klapproth states that the intermarriage of Caucasians and Mongolians produces half-breeds in whom the Mongolian type is always predominant, whatever may be the sex of the half-breed. Burmeister, who studied the mulattoes of South America and of the West Indian Islands, denies that the mulatto is exactly the mean between his two parents. In the immense majority of cases his characteristics are borrowed from both races, but one of them is always predominant, and that is

nearly always the negro race. Prunser-Bey passes the same judgment as far as the mulattoes of Egypt are concerned. He observes the marked predominance of the negro type. It is manifest in the form and dimensions of the skull, in the forehead, usually low and receding, in the curly woolly hair and in the prognathism (Ribot).

Does the bastard depicted by the mediæval writers, and already referred to, personify the mongrelized peoples and nations? The following pages endeavour to answer the question.

CHAPTER III

THE HAMITES IN INDIA

BEFORE the advent of the Hindoos, a Hamitic race produced a culture in India. Of this Hamitic people in India, we know very little. Rawlinson says: "Linguistic discovery shows that a Hamitic race did, in the earliest times, people the whole peninsula of India. The cities on the northern shores of the Persian Gulf are shown by the brick inscriptions found in their ruins to have belonged to that race."

The Hamites were seamen, merchants, and agriculturalists, and formed powerful communities. That they were able builders and engineers is proved by the remains of temples, castles, extensive excavations, artificial lakes, and canals.

We cannot with certainty prove what caused the death of this ancient civilization. There was no hostile invasion, the Hindoos came later and from the north. It was not overthrown. It decayed. The decay was due to the same causes that later caused the degeneration of the Hindoo civilization. The Hamites found in India a population of yellows and blacks. Intermarriage was at first prohibited either by law or by public sentiment. Passion, then as now, observed no

restrictions, and a semi-Hamitic population came into being. Intermarriage was considered less objectionable, and coloured blood was thus introduced into the veins of the Hamites.

In a like manner, Americans do not intermarry with coloured people, and yet they have little objection to the introduction of that blood by the semi-whites of South America, Cuba, Portugal, Mexico, Hungary (Magyars), and other places.

As the influx of coloured blood continued, objections to intermarriage decreased, with the result that the Hamitic stock became thoroughly corrupt. The mongrel offspring was unable to continue the work and the civilization of his ancestors, the Hamitic civilization became stagnant. Soon the mongrels became unable to understand their ancestors and their civilization. The old forms persisted for a time, but the spirit that had given them life was dead. The stagnant civilization fell into decay and crumbled to pieces. This process continued through the centuries, until there remained but few traces of that civilization of which the mongrel was unworthy.

CHAPTER IV

THE CHALDEANS

THE Chaldeans were a Hamitic race. Their kingdom Chaldea lasted millenniums. The astronomical record found at Babylon begins with the date 2234 B. C. Rawlinson mentions an inscription that goes back to the year 3200 B. C. Chaldea is now thinly inhabited by nomadic tribes, where as formerly it was the most populous region of the globe. The ruins of many great cities are within that territory, among which are Ur, Nipur, Larsa, Erech, and Babylon.

The Chaldeans were merchants and scientists. They were the people that laid the foundation of our civilization. They began the study of astronomy and were famous for it throughout the world; attributed comets to natural causes and could foretell their reappearance. Their astronomical appliances show their knowledge of that science. The most important astronomical work of the Chaldeans was the formation of the calendar and of the sun-dial. They were devoted to maritime pursuits.

Rawlinson says "the ships of Ur are constantly mentioned in connection with those of Ethiopia." The Chaldeans established the first administrative regula-

tions, the first system of religious rites and ceremonies, and their legal literature was very extensive. The rights of women were strictly guarded. Their commercial relations extended from the Indian Ocean to the Atlantic. This high civilization originated with and was developed by the Chaldeans, and not by the Assyrians. The science of Assyria was derived from Chaldea.

The year 1273 B. C. marks the beginning of the Assyrian empire. Babylon was a province of Assyria for 650 years. At times its vassalage was little more than nominal, and at times it was held in very rigid subjection. The Assyrian empire was great in extent and very powerful during six centuries. It comprised many races. That Assyria deprived Chaldea of its independence was of comparatively little importance. The loss of independence solely has never destroyed a great race and its civilization. The civilization of Chaldea was produced by a people, the members of which professed the same religion, and followed the same traditions, that is by a people of one race. As Chaldea was the most prosperous country of the time, it had before the time of Assyria an immigration, and Aryan, Semitic, and Turanian elements are noticed. This early immigration, not having been excessive, was absorbed. It was, at all events, not sufficient to affect the fibre of the race.

When Babylon, however, became a province of Assyria, conditions changed. The different races that

lived in the empire rushed to its most prosperous province. In the later ages of Babylon there was a remarkable mixture of races in Chaldea. The immigration was so great that the Hamitic language fell out of use. At the time of Nebuchadnezzar the Hamitic tongue had disappeared and the Semitic Aramaic had taken its place. In this race jumble the marvellous vigour of the Chaldean race was passing away. It was passing away as the Chaldean race itself was passing away, and civilization with it. In Alexander's time there was not much left of the ancient Chaldean culture. The Hamitic-Semitic-Aryan-Turanian mongrel was worthless.

Aramaic was the language adopted by the different races of the Assyrian empire. The fusion of these different races progressed rapidly, and the worthlessness of the mongrel was in direct proportion to the extent of the fusion. Although speaking the same language, each of the different race elements was unable to make itself understood by the elements of the other races. This was true also of the different race elements of which the individual was composed. Mental faculties declined, confusion and anarchy prevailed, material prosperity vanished; the mongrelization was followed by stagnation, deterioration, decline, and death. Nature destroyed the mongrel.

The Assyrian empire existed no longer than the blood that had created it. It expanded rapidly and included many races. Desirous of becoming a homogeneous

people, they forced their Aramaic language upon the races of the empire. As the Assyrians were not very numerous, absorption by them of these different races was out of the question. As but one language was spoken in Assyria, fusion took place rapidly, with the result that the offspring were not homogeneous. Each individual was compounded of several natures, natures of frequently contradictory, mutually exclusive tendencies and predispositions. This is the reason why the mongrel cannot continue the development of a race, why the mongrel has no future.

In a few centuries the Assyrian empire had run its course. The mongrels called Assyrians had proved their inability to create anything.

The empire of the Medes was of still shorter duration. They were Aryans. Objecting to the caste system of the Hindoos, they had separated from them. The Medes suffered from the delusion that one race was as good as another, and were therefore very prone to intermarry. They had never been very numerous. These two causes rendered their mongrelization and their decay inevitable. In less than a hundred years their race was run.

The Persians, like the Medes, suffered from inadequacy of numbers. Herodotus states that, of Xerxes' army of seven hundred thousand men, only twenty-four thousand were Medes and Persians. The Persians had no pronounced caste system, though their pure religion could have taken the place of one, had they not been anxious to make proselytes. They succeeded for a time

in checking the cruel rites into which the cults of the Hamites, Semites, and others had degenerated in the Hamitic-Semitic-Turanian mongrel herd. A deplorable success. It hastened fusion, and the final result was, not the elevation of the mongrel mass, but the degeneration of the Persians and of their religion. The Medes and Persians disappeared in the worthless race jumble of Asia Minor. During the rule of the son of Xerxes, it became clear that the Persians had lost their race character and with it the strength and the right to be numbered amongst the lords of the world.

A century and a half after the Medes had taken Nineveh the Medes and the Persians were enervated and exhausted. Mongrels, without a future.

There is but one hope for the mongrel, that of being absorbed by a worthy race, a process that takes a very long time. The sooner the mongrel disappears, the better for him and the better for the world.

To cite a concrete example, look at the Magyars. The number of real Magyars is small. They are apparently dying out, and the oligarchy, the dictators, the so-called parliament of Hungary, is anxious to increase their number artificially by Magyarizing by force the better races that live in Hungary. The Magyars are a minority of the people that live in Hungary, and that in spite of the fact that they count every man a Magyar that can speak two words of their Asiatic barbaric tongue.

Many Jews, Roumanians, Slavs, and Germans are forced to call themselves Magyars; for, if they do not, they are differentiated against by the courts, and prevented from voting. Every stupid election clerk has practically the right to disfranchise any voter that is not a Magyar.

No other country, not even Russia, is as tyrannically governed as parliamentary Hungary. Germans, Jews, Slavs, and Roumanians must become Magyars, is the Magyar demand. They might as well demand that white men shall become negroes. The Magyars are no race, they are the débris of the Huns, a race that is fortunately dead. They cannot absorb any other race; they can only be instrumental in causing the degeneration of better races.

As soon as two people have diverged and have developed, each in its own way, sufficiently far to be classed, each as a distinct individual, or race, a great number of the one can be absorbed by a very much greater number only of the other, and that only in a very long time. The internal selection, by which the foreign elements that do not belong in a homogeneous unit are cast out, demands time; without much time mongrelization is inevitable. Promiscuous crossing, that is, crossing not followed by inbreeding, results in mongrelization. The craze for world power has ruined, degraded, deteriorated many peoples. Only those nations are great that have become great through their own organic development. It is they who have produced

art, science, literature, music, philosophy, culture. With them rests the future of the world, not with the mongrels. Not with the nations that grow by accretion, the growth of the dead rock.

CHAPTER V

THE PHŒNICIANS

THE history of Phœnicia, like that of many other nations, proves that, not the country, not the location, not the environment, creates the worth of a nation; but that, on the contrary, the nation, the race of the people, gives to the country its social, moral, economic, and political worth. The race creates its environment, not the environment the race. When the Phœnicians came to the Syrian coast, they found it a desolate stretch of arid land, and changed it into a home of temples and palaces.

De Lapouche says: "The great importance of race is usually overlooked. Geography and external influences are supposed to explain everything. Thus the power of Phœnicia, of England, of Holland. The environment school tells us 'Phœnicia was an arid, inhospitable country and could prosper through commerce only, and that it therefore became an incomparable sea power.'

"Why did not another similar power develop along the coast of Arabia? The land was there, the environment was there. No such power came into being, because no race came there which had the necessary

capacities. Be it remembered that the Phoenicians were at first settled on the Persian Gulf (Erythrean Sea); that they were about to become the commercial people of the Indian Ocean when they were driven out and forced to seek refuge on the Syrian coast. On the Syrian coast they became the greatest sea power of antiquity. Environment had little to do with the formation of this power; and it decayed as the Phoenician race became corrupt. When an insurrection drove out of Tyre the aristocrats, they, the last of the Phoenicians, took their abilities with them to Carthage. Carthage flourished, and Tyre fell into decay."

The Phoenicians were a Hamitic race. Many of their cities were as old as the Egyptian cities. Herodotus tells us that Tyre was founded about 2,300 years previous to his time. He states that religion, letters, and civilization came to Greece from Phoenicia and Egypt. The towns of Phoenicia were active in various industries and arts. Glass work, purple dyeing, and embroidery were arts brought to perfection by the Phoenicians; and they communicated these arts, that of writing, and the Chaldean inventions, to the nations of the Mediterranean Sea. The Phoenicians were skilful seamen, the most skilful of antiquity, for which reason the ancients considered them the inventors of navigation.

The Phoenician influence extended over the whole world. Traces of their influence prove that the Phoenicians were the traders of Western Asia, of Southern

Europe, and of Northern Africa. They were the first to create an extensive colonial empire. They had settlements in Sicily, Corsica, Sardinia, Spain, and Gaul. In Africa, Carthage arose. They can be traced far down the coast of Africa, where they had many towns and trading stations. They went as far as Sofola (Ophir) and worked the gold mines of Zimbabwe. Phœnician remains have been found in the mines of Mashonaland. A Phœnician trading station existed on the coast of Guinea. They occupied the Canary Islands.

The trading stations of the Phœnicians reached far beyond their colonies.

It was their skill as seamen, which caused Pharaoh-Necho to send a Phœnician expedition to circumnavigate Africa. This was accomplished 611–605 B. C. At this time Phœnicia had already lost its independence, and its colonial empire shared the decay of the mother country.

What causes led to the decay of Phœnicia? A glance at its history will tell us. Phœnicia was an industrial country, and required the services of many workmen. The nobility was the only part of the population that carried arms; the rest of the people worked. They were generals without armies. They therefore engaged mercenaries to fight their battles for them. These mercenaries were men of different Semitic tribes, Karians, Pisidians, Lydians, and others. Many of these, attracted by the prosperity of the country,

stayed there as the workmen of the aristocratic captains of industry. The migration of the Hellenes, Hindoos, Medes, and Persians brought an enormous pressure to bear on the northern Semitic tribes and forced many of them southward into the Hamitic states.

The prosperity of the country attracted many others; for, besides being great seaports, Tyre and Sidon were great centres of industry. Phoenicia gave work to all who were willing to work. These immigrants belonged to all branches of the Semitic stock, and were very variously mixed. (Of the Semitic races, the Jews alone endeavoured consciously to keep their race pure.) Those that came from Chaldea-Assyria had different blood in their veins from those that came from South Arabia or Egypt, who brought negro blood with them. Those coming from North Chaldea had intermarried with Aryans; others that came from the region of the Caucasus carried the blood of yellow races in their veins. Many coming from Phrygia had Greek wives or mothers. In addition to these, there came Hamites from the East, people that in their development had diverged far enough from the Phoenicians to be classified as distinct races. Many of these were the débris of Hamitic races that had been, and that no longer existed; other newcomers were Egyptians and negroes.

The newcomers changed the ingredients of the body politic, and also the ingredients of the individual. This could not but have an effect on the form of the government. The theocratical government of the

monarch, limited by the power of the priests, at first became more liberal; later, as the mongrel had to be ruled, it changed to an absolute oligarchy; and, finally, to anarchy and ruin. That in this race jumble, respect for race could not exist, is evident. Promiscuous intermarriage was the rule. The immigration into Phœnicia was so great that the language became corrupted in its vocabulary and in its forms until it no longer resembled itself, and became a semi-Semitic language. The great emigration from Tyre carried to Africa a dialect different from that of Carthage, proving that the corruption did not extend to that colony.

It has already been stated that promiscuous intermarriage had become the rule in Phœnicia. To this, however, there was one important exception. The nobles married daughters of the nobility only, and thus preserved the great qualities of their race. In time this had the effect of making them a people differing in race from the people they governed. They were a homogeneous class, ruling a heterogeneous, nondescript mass. They were foreigners in the land of their fathers, and insurrections against the rule of these foreigners broke out. These were at first put down and the insurgents deported to the colonies. The time came, however, when numbers and brutality proved stronger than intelligence and ability.

Sidon was the first to suffer. The mongrels expelled

the nobility, which founded at Arados a new city. Commerce and prosperity went with them, and Sidon fell into decay. It remained in ruins. Tyre met the same fate. The nobles recognized that in Tyre they would be forced to disappear in the mongrel mass, or be murdered, as the high priest of Melkart had been murdered, and decided to emigrate. With them went their administrative art and their Phœnician abilities; and with these qualities went the prosperity of Tyre. They took them to Carthage.

After the departure of the nobles (the last of the Phœnicians), Tyre founded no new colonies. The government went from bad to worse; the different race spirits wanted their different instincts gratified; to come to an understanding was impossible, anarchy prevailed. The colonies left Tyre and grouped themselves around Carthage, — a most natural transfer of allegiance. The race that had created the colonies now made its home at Carthage. Carthage became the great colonizer. For a short time only, after the departure of the nobles, did Tyre govern, or rather misgovern, herself. In this short time Tyre rendered herself infamous on account of her spirit of insurrection, bloody revolutions, concupiscence, and cruelty. It was the curse of Canaan.

It was about eighty years after the emigration that Tyre was brought into subjection by the Assyrians. Its depravity continued. When Alexander besieged it, the Syrian cities were eager to supply him with ships

in order to subdue it. According to local traditions, Alexander's decree that condemned many of the people of Tyre to death on the cross, and the others to slavery, met with loud approval. This was the legal punishment of rebellious slaves, and into slaves the mongrel offspring of the noble Phœnicians had degenerated.

The history of this part of the earth, henceforth, is the history of the decline of the Hamitic races. The land was transformed, because the race that had made it great had ceased to exist. It had disappeared in a mongrel mass of which the members had lost all the virtue, character, and ability inherited at first from their varied ancestry. The Phœnician-Chaldean-Egyptian-Negro-Greek mongrel was worthless. Nature degrades and finally destroys the mongrel.

CHAPTER VI

THE CARTHAGINIANS

THE Phœnician emigrants from Tyre came to Carthage in the year 813 B. C. Carthage was a small Phœnician colony before this time. After the arrival of the immigrants, it is Carthage that continues the history of Phœnicia. In time, the Carthaginian empire became very extensive. In Africa it extended from the Atlantic to Cyrenaica. Carthage possessed as provinces Malta, the Balearic Islands, Sardinia, and settlements in Sicily, in Gaul, and in Spain. There seemed to be no reason why the civilization of Carthage should not last to the end of time. The following, however, took place:

In Africa her subjects consisted of three classes, Lybio-Phœnicians, Lybians, and Nomads. The first were the products of intermarriages between the Lybians and earlier colonists of Phœnicia. They were regarded by the Carthaginians with suspicion. The Carthaginians of pure blood had in mind the fate of mongrelized Phœnicia. The Lybians were of entirely different race, and most of them did not understand the Punic language. They were therefore not considered dangerous. The suspicions of the Carthaginians concerning the Lybio-

Phoenicians were well founded; for, being related to the Carthaginians to some extent, intermarriages soon took place and African blood was introduced into their veins. As the immigrants from Tyre had not been very numerous, these intermarriages could not but affect the fibre of the race.

One of the first results was a change in the government. The heads of the government had been the suffetes, who held office for one year, and were capable of reëlection. Under them was a senate. The people had a voice in the government. This gradually changed. The form of government remained the same for a time. The power, however, concentrated more and more in the hands of the captains of industry. A few capitalists usurped the authority, and ruled a mass of outlawed slaves. The history of Tyre repeated itself. Insurrection followed insurrection; internal dissensions tore the city asunder; and the successful faction wreaked cruel vengeance on the unsuccessful rivals.

Aristotle praises the Carthaginian constitution on the score of its stability, and its success in securing the happiness of the people. He wrote of Carthage, not of the mongrel post-Carthaginian community that still called itself Carthage.

The religion of the Carthaginians became corrupted. The worship of Moloch was substituted for that of Astarte and Baal. Mothers cast their children into the flames as sacrifice to Moloch. Intellectually and morally the Carthaginians were moribund before the

first Roman war. The post-Carthaginian mongrels practised vices of so gross a nature, that the rotten Orientals turned from them with disgust and loathing.

This was the Carthage that Cato hurled his "*Carthaginem esse delendam*" against. This was the Carthage that Rome destroyed; — and well was the work done. Seventeen days the city burned, and its very site was concealed by a heap of ashes. The plough was passed over it and the ground was cursed for ever. Scipio did his work well.

Read "The Inequality of the Human Races," by A. de Gobineau; "Die Grundlagen des Neunzehnten Jahrhunderts," by Houston Stewart Chamberlain; "Volkstum und Weltmacht in der Geschichte," by Albrecht Wirth.

CHAPTER VII

THE EGYPTIANS

It is not known to which stock the Egyptians belonged. Sir Gardner Wilkinson and Conte de Gobineau think that they were a branch of the Hindoos.

Sir Gardner Wilkinson says: "In manners, in language, and in many other respects Egypt was certainly more Asiatic than African; and though there is no appearance of the Hindoo and Egyptian religion having been borrowed from one another, yet it is not improbable that those two nations may have proceeded from the same original stock, and have migrated southwards from their parent country in Central Asia."

Others have maintained that the Egyptians were a Hamitic race. Sir Henry Rawlinson states that the Chaldeans and the Egyptians were of a common origin. It is the opinion of Lepsius that the early Hamites crossed the strait of Bab-el-Mandeb, occupied the upper Nile valley, and later planted colonies in Lower Egypt. Sir Gardner Wilkinson says that civilization advanced northwards from Thebaid. The hieroglyphic inscriptions prove that the cities of Upper Egypt were the oldest in the country, that civilization came from the south.

Whether they were of the Hamitic stock or of the Aryan stock we do not know, but we do know that they were a white people. We do know that, very early, they had reached a high degree of civilization. The pyramid of Memphis was built (*c.*) 2120 B. C. They made considerable progress in astronomy, and their observations and their appliances prove their knowledge of that science. They were great architects. Medicine, surgery, and chemistry were studied. In the manufacture of linen they were never surpassed. Their glass was little inferior to that of the Greeks. Their art was dignified.

The government was monarchical, but not despotic. Women could reign. The Egyptians, like the Hindoos, had a caste system, although it was not as well developed as that of the Hindoos, and not efficient in preventing the intermarriages between the Egyptians and the other inhabitants of Egypt. Intermarriages, however, before the invasion of the Hyksos were rare.

According to the "Recherches anthropologiques en Egypte" of Ernest Chantre, who examined the graves of the different periods, the old Nilotic Egyptians show no trace of negro blood. The skulls are dolicocephalic, with an index of remarkable uniformity (72–73). When the Hyksos came there was a great infusion of Syrian blood, a greater quantity than could be absorbed, and the mummies of this time show the signs of it. The uniformity of the skull index no longer exists, negroid characteristics are found.

The Pan-White mongrel no longer holds his blood sacred, he intermarries with the coloured races. Nothing disgusts him. Promiscuity becomes common, and as the mongrelization proceeds the faces become broader, the ears bigger, the cheeks protrude, nose and lips become thick.

As the mongrelization advanced the civilization of Egypt became stagnant and gradually decayed. Historians tell us that the present degraded state of the Egyptians is due to the rule of the Turks. Again they tell us that no cause can be assigned for the decay of Egypt, and that it began before 1300 B. C. And again they tell us that the stagnation and the decay of Egypt was caused by the priests. Why not by the cats or by the crocodiles? Why not by the last solar eclipse?

No constitution can be indefinitely upheld that is utterly out of sympathy with the sentiments and abilities of the people. Priests have been powerful elsewhere and civilization progressed. Moreover, the priests of antiquity were themselves the astronomers, investigators, scientists, writers, and artists. True, the Egyptian priests formulated rules, codes, laws, canons of art and of almost everything else. This they probably did because they recognized that the Egyptians were no longer the Egyptians of old. Those of old had been creators. The priests were anxious that the New-Egyptians, having no originality, should at least remain good copyists; they overestimated the abilities of the mongrel.

The stability which they intended to give to Egyptian civilization went into stagnation and fell into decay. Soon the mongrel was no longer able to fight his own battles and Greek mercenaries preserved the independence of Egypt for some time. When Artaxerxes III of Persia marched against Egypt, the only resistance offered was by the Greeks, while the Egyptians fled everywhere; the king, Nekht-nebf, to Ethiopia, 340 B. C.

The degeneration of the Egyptian religion gives a picture of the degraded state of mind of the Egyptian mongrel. The early religion of the Egyptians was a monotheism. Their writings speak of one god, the creator of heaven and earth. The local divinities were mere personifications of the attributes of God. The papyrus of Ptah-hotep, composed under Dynasty V, speaks of God, showing that the writer had the idea of one god. What did this religion become in time? Julius Africanus tells us that, in the reign of Kaiechos, it was established that the bull and the goat were gods. Later the Egyptians became infatuated and worshipped the cat, the bug, and eventually vegetables.

Juvenal writes (Satura XV): "Who knows not the sort of monsters Egypt in her infatuation worships? One part venerates the crocodile, another trembles before an ibis gorged with serpents. The image of a sacred monkey glitters in gold, where the magic chords sound from Memnon broken in half, and ancient Thebes, with her hundred gates, lies buried in ruins. In one place they venerate sea fish, in another river fish, there

a whole town worships a dog; no one Diana. It is an impious act to violate or break with the teeth a leek or an onion. O holy nation! whose gods grow for them in the gardens. Every table abstains from animals that have wool. It is a crime there to kill a kid, but human flesh is lawful food. Were Ulysses to relate this at supper to the amazed Alcinous, he would perhaps excite the ridicule or anger of some as a lying babbler. . . . Does he suppose the heads of the Phæacians so void of brain."

What deterioration! What degeneration! What perversion! A faith in accord with the vitiated Pan-Hamitic-Semitic-Greek-Egyptian-Negro blood.

The mongrel was worthless, and he has remained so ever since.

Read "Recherches anthropologiques en Egypte," by Ernest Chantre; "The Inequality of the Human Races," by A. Conte de Gobineau.

CHAPTER VIII

THE JEWS

THE Jews had in very early times a knowledge of that law of nature which demands purity of blood. We read that Abraham sent to the land of his fathers in order to find there the wife for his son. The Jews had marriage regulations which prevented promiscuous intermarriages, and frequently they expelled from the Jewish society the offspring of the Abramitic stock which they considered illegitimate, as the Ishmaelites and the Edomites. When the Jews settled in Egypt, they continued to hold to their traditions, their institutions, their language, and their race purity.

The Egyptians attempted to destroy their nationality and exacted forced labour from them. Moses taught them to resist and to regard resistance as a religious duty. Here we meet for the first time with an expression of that sentiment which later caused them to merge the ideas of race, religion, and god into one ideal, that of Judaism. The Jews sought freedom in the wilderness. When the Jews settled in Palestine, they found it inhabited by a population great in numbers. Notwithstanding their numerical inferiority, the Jews main-

tained their individuality. It was their pride of race that prevented their disappearance.

The Lombards went to Rome under similar circumstances, and, lacking the knowledge of that law of nature which insists on the purity of race, became mongrelized in a relatively short time.

The wonderful instincts of the Israelites led them to evolve a religion which had race purity as its central idea. Jehovah was the god of Israel, and the Israelites were his chosen people. To break away from this religion was breaking away from the Jewish race; and on the other hand, vitiation of the race meant expulsion from the chosen people. In the war with the Philistines, Benjamin and Judah supplied Saul his most able supporters. These were the two tribes in which, as later history proves, the importance of race purity was most clearly recognized. In the war with the Philistines, Israel was welded into one. The consciousness of their race superiority became more intense. Solomon built the temple in Jerusalem, which later proved of great importance not only for religion, but also for the race.

After the death of Solomon ten of the twelve tribes seceded. Israel was at first stronger than Judah. Race and religion, however, had become inseparable, and the breaking away from Judah was soon followed by a less strict observance of the marriage regulations. This was disastrous, for they were in numbers vastly inferior to the surrounding mass. When Israel seemed most

prosperous Amos prophesied the downfall of the kingdom. Assyria was the threatening enemy. In 721 B. C. Samaria was taken and Sargon carried all inhabitants of mark into captivity. The exiled Israelites disappeared in the surrounding herd without leaving a trace. The Israelites had vitiated their blood, and their mongrelization was rapid.

The population of Judah, on the other hand, held fast their faith, and that meant their race, throughout the period of the Babylonian exile. It was their race particularism that enabled them to maintain their individuality there, and later everywhere else. After the fall of Samaria, Judah continued the history of Israel, and the preaching of the prophets increased the race particularism. In the year 597 B. C., Jerusalem was taken by Nebuchadnezzar and many of the inhabitants were carried into exile.

In the year 538 B. C. Cyrus gave the exiles leave to return. A great number returned, but a greater number remained in the diaspora, without, however, losing their nationality. Those that returned found it necessary to protect themselves against the threatening mixture with other races; for other races had pressed into the depopulated territory, and some of these had amalgamated with the older Jewish population, which had remained in Judah. These, although professing Judaism, were regarded by the Jews as half-breeds. They gave a friendly reception to the returning Jews. The Samaritans were anxious to make common cause with them,

but they were not met with reciprocal cordiality. Not the native of Judah, but the man of pure blood, was reckoned as belonging to the community.

Ezra first attempted the strict separation between the pure Jews and the other inhabitants. His legislation enabled the Jews to maintain their nationality artificially, when all conditions of national life failed them. They were able to maintain their nationality, because they refused to have their blood corrupted. Their nationality the Jews preserved with an energy and an ability that was truly marvellous. In later times, in the post-Græco-Roman empire, the Jews alone had character; they alone deserved respect.

The history of Manasseh testifies to the anxiety with which the Jews endeavoured to keep their race pure. He was expelled from Jerusalem by Nehemiah in 432 B. C., for refusing to separate from his Samaritan wife. The book of Chronicles regards Samaria as a heathen kingdom because the Samaritans were less severe in the maintenance of race purity. Their religion was so much like that of the Jews, that Manasseh organized the Samaritan church on the Jerusalem pentateuch. The Jews were determined to keep their race pure.

As a consequence of the wars and revolutions in the East, the Jewish diaspora spread rapidly. In Asia Minor, in Syria, and in Egypt many Jews settled. The thoroughbred being always more able than the mongrel, the Jews rose to prominent positions at the court of

the Ptolemies, earning in consequence the hatred of the population.

The only time when the Jews were in danger of mongrelization was the time when the East was "Hellenized." The upper classes began to feel ashamed of their Judaism and began to conceal it. The Jewish names were Hellenized; Joshua became Jason; Eliakim, Alcimus; Monahem, Menelaus; and so forth. The Greek language came into general use. The Palestine gravestones, until the time of the Romans, bear Greek inscriptions with only a few liturgical words in Hebrew. Jewish-Greek literature soon became extensive. The Jews seemed ripe for Hellenization, which at this time meant mongrelization. Antiochus attempted to complete the Hellenization by force; but the Jews resisted, and under Judas Maccabaeus arose in rebellion. The Greek influence was broken and the Jews continued the development peculiar to the race.

The Romans came and harassed them, Jews they remained.

Jesus taught and Jews they remained. It was a foreign race that spoke in Jesus. He was a Galilean and not a Jew. Not a Jew by race. The Jews did not consider the Galileans as belonging to their community. A marriage of Jew to Galilean was impossible. So little had the people of Galilee in common with the Jews, that King Solomon ceded a part of Galilee to the King of Tyre in payment for cedars and gold. King Hiram found it very sparsely inhabited and settled

colonists there, who were not Jews. After the time of Solomon, Israel was divided; and, for a thousand years, there existed no intimate political relation between Galilee and Judah.

Moreover, in 720 B. C. the Assyrians came and laid waste Northern Israel. All of the population was said to have been deported. The Assyrians settled their colonists there. Later, Alexander settled Greeks and Macedonians in Galilee. We are told that the number of Greeks that immigrated to Galilee in the last three centuries before Christ was considerable. The Old Testament tells us how the foreigners of Northern Palestine came to embrace the Jewish faith. In the depopulated country beasts of prey multiplied. The scourge was considered the revenge of the local god. No one knew how he was to be worshipped, and the Galileans sent to the King of Assyria, and entreated him to send them a Jewish priest to instruct them in the faith of the land, and appease the wrath of the neglected deity. This request was complied with and a Jewish Levite taught the people the worship of Jehovah.

Thus people without a drop of Jewish blood in their veins became Jews in their religion. Later some Jews immigrated into the cities of Galilee; but they also refused to recognize the Galileans as fellow Jews. Simon Tharsi, the Maccabaean, collected the small number of people of Jewish blood in Galilee and induced them to leave the country, and to settle in Judah. This was

before the time of Jesus. There is therefore not a trace of evidence in favour of the view that Jesus was a Jew, and much evidence in favour of the view that Jesus was not a Jew. To which race Jesus belonged it is impossible to say. According to the Bible, he was the son of God and Mary; according to one of the apocryphic gospels he was the son of a Greek officer and Miriam. That Miriam was not a Jewess is evident from the history of Galilee. Many of the disciples, likewise, were Galileans, not Jews. The New Testament is as little the continuation of the Old Testament as it is the continuation of the teachings of Buddha or Confucius. The sentiments that Jesus expressed were not in accord with the Jewish race instincts, and the Jews fortunately refused to accept them. Had they accepted Christianity, they would have shared the fate of the Eastern mongrel; and he has proved his worthlessness in the course of centuries.

Jesus belonged to one of the Aryan races; his teachings are in accord with the race instincts of the Aryans only. Other races refused to accept Christianity, or became Christianized in name only. With the exception of Magyars and Finns, who have, however, been semi-Germanized, the Magyars by the Germans and the Finns by the Swedes, Christianity is the religion of an Aryan for Aryans only. The non-Aryan Christians, including Magyars and Finns, are not four per cent. of the total number of Christians. Many Asiatics and Africans had been Christianized after a fashion; but when the

Islam was preached, their Christianity melted away as spring snow does in the sun.

Indians, negroes, Chinese, Tartars, and others are called Christians with scant justice. Their Christianity is akin to that of the Haytians, who worship to-day the Christian God and to-morrow a fetish in whose honour they devour the "goat without horns," — Christians who are cannibals! With these peoples Christ is the name of a new fetish, added to or taking the place of their other fetish. Travellers in Russia tell us that the baptized Tartars at the present time are as far from being Christians as they were in the sixteenth century.

Gautama Sacyamuni taught Buddhism. As his name indicates, he was a yellow and not a Hindoo. The religion of resignation and death was not acceptable to the race instincts of the Hindoos; it expressed the race instincts of the yellows, and found its followers among them, — Tartars, Mongols, Koreans, Chinese, Japanese, and Malayans. In not accepting Buddhism, the Hindoos remained true to themselves; with its acceptance they would have committed self-destruction. In a like manner the Jews refused to accept Christianity. Christianity was not too good for them, it was not too bad for them; it was foreign to them and to their race instincts.

In the year 70 A. D. Titus took Jerusalem. The city was levelled with the ground. The extinction of their commonwealth the Jews met with an even more inten-

sified exclusiveness. And this exclusiveness they carried with them into the diaspora. Their race they retained pure wherever they went. In Rome, in Egypt, in Syria, among the Goths as well as among the other German tribes, in England, in Russia, in Germany, in Spain, they refused to dilute and vitiate their blood, and consequently had no part in mongrelizing the people among whom they lived.

The history of the Jews testifies to the tremendous importance of race. Their knowledge of the physiological law that promiscuous crossing degrades, deteriorates, mongrelizes the participants, enabled them to develop from a small Eastern tribe into one of the great nations of the earth. In spite of most bitter persecution, in the face of the greatest of obstacles, without a country of their own and without a common language, they became a nation more important than many nations that are in possession of these advantages. Everywhere they are increasing in importance and in numbers. The good-will of the native population they secure nowhere, on account of the jealousy and hatred entertained against them as a race of quality. To many, the Jewish singularities are objectionable. The Eastern mongrel has accomplished nothing; the Jews have brought forth poets, writers, artists, scientists, financiers, and philanthropists.

Some of the poets of the Jewish race are Halevi, Gabirol, Morpurgo, Ascarelli, David Levi, Manuel, Frankl, Kalisch, Kuh, Steinheim, Heller, Hartmann,

Sachs, Rapoport, Heine, d'Almeida, Moses Mendez, Emma Lazarus, Cora Wilburn, Rebecca Hynemann, Morris Rosenfeld; the dramatists, Arnstein, Bueschenthal, Mosenthal, Fulda, Jacobson, Schlesinger, v. Weilen, Halèvy, Crémieaux, Millaud, David Belasco, Sydney Rosenfeld, and others; the novelists, Auerbach, Disraeli, Zangwill, Fanny Lewald, Maurus Jokai, Grace Aguilar, and others.

Boerne, Riesser, Blind, Disraeli, Bernays are essayists of the Jewish race. Many of the influential newspapers and periodicals of the United States, most of those of Germany and of England, are either owned or edited by Jews.

Musicians of the Jewish race are Mendelssohn, Meyerbeer, Offenbach, Goldmark, Moscheles, Damrosch, Rubinstein, Rosenthal, and others.

Among painters and sculptors are Israels, Solomon, Schlessinger, Meyerheim, Worms, Hart, Mayer, Mosler, Lazarus, Soldi, and others.

Scientists of the Jewish race are Philo, Maimonides, Moses Mendelssohn, Steinthal, Lazarus, Neander, Graetz, Da Costa, Marx, Lassalle, Morpurgo, Herschel, and others.

As physicians and jurists many Jews have won renown. As financiers they excel. The leaders of the Socialists are Jews. The leading managers are Jews.

Why do the Jews succeed? Because they deserve to succeed. They belong to a great race, and they kept and do keep that race pure. The greatest mongrelizing

machine of antiquity, the empire called the Roman, did not succeed in mongrelizing them. America will not be able to destroy them. In the Pan-European herd of imperial Rome, the Jew alone stood out as a character. In America, he is rapidly making his way to the front. The business interests (wholesale and retail), the newspapers, the periodicals, the theatres, the operas, the banks, are in the hands of Jews, or are getting into the hands of Jews. Many Jews are physicians, lawyers, judges, politicians, and scientists. If the Jews continue as they began, the future belongs to them.

The Jews have overcome well-nigh insurmountable obstacles; they are succeeding everywhere, because they have been and do remain true to themselves, that is, true to their race instincts. They demonstrate to the world that the blood that courses in the veins of the individual is more sacred than gold, silver, territory, flag, and country.

Promiscuous crossing reduced Greece, Egypt, the Hindoos, the Romans. Race purity is the secret of the success of the Jews.

Read Graetz, "Geschichte der Juden;" Mendelssohn, "Gesammelte Schriften;" Milman, "History of the Jews;" Houston S. Chamberlain, "Die Grundlagen des Neunzehnten Jahrhunderts;" Albrecht Wirth, "Volkstum und Weltmacht in der Geschichte.'

CHAPTER IX

THE GIPSIES

THE Gipsies left India about 500 A. D. They emigrated to China, to Persia, and to Arabia. From Arabia they came with the Mohammedans to Africa and Spain. From Asiatic Turkey they went to Eastern Europe, and were soon found in every European country. In the eighteenth century they came to America, and in the nineteenth century to Siberia. They have reached the Pacific, both in the East and in the West. Everywhere they have retained their race characteristics. They have one thing, and one thing only, in common with the Jews, and that is their instinctive knowledge of the physiological law that race purity is essential to their maintaining themselves. This and this alone has enabled them to continue to exist throughout the centuries. They are a race of vagabonds. They have no military abilities, and no civil virtues. The Gipsies demonstrate clearly the fact that the possession of these is not essential to the expansion and continued existence of a race. Race purity alone is sufficient to preserve even a worthless race. Ignorance of the

physiological law, which states that promiscuous crossing causes degeneration of every race, destroyed many of the best races. The Greeks, the Romans, and the Hindoos perished, but the Gipsies live.

CHAPTER X

THE HINDOOS

THE Hindoos were one of the Aryan races. That is, they belonged to the people that called themselves "Aryans" (the noble, the honourable). When they came to India, they found there a mass of yellow-black-white mongrels, and recognized that the absorption of this mass was impossible. They also recognized that crossing with these people would destroy the Hindoos quickly.

The Hindoos were fanatical Aryans, and among the yellow-black-white mongrels, they developed an intense exclusiveness. They described the old inhabitants of the country as Dasyus, Rakshasas, fiendish creatures and monsters. When allied to them, they speak of their allies as monkeys and of their king as the king of monkeys.

In the Veda we find these sentiments:

"Indra hurl thy shaft against the Dasyu, and increase the might and glory of the Arya."

"Distinguish Indra the Arya and those who are Dasyu."

"Indra having killed the Dasyu, protected the Aryan colour."

"I do not give over the Aryan name to the Dasyu."

"Indra, increase the Aryan power."

"Indra, the companion of the Arya."

"Indra uncovered the light for the Arya. The Dasyus was left on the left hand."

"I gave the earth to the Arya and rain to the liberal mortals."

"The gods spread all over the earth the Aryan laws."

Arya was considered a name of honour. Darius calls himself Ariya and Ariya kitra, an Aryan and of Aryan descent. The same element enters into many Persian names, Ariaramnes, Ariobazanes, Atrabages, Artaxerxes.

The Hindoos recognized that, unless they took vigorous precautions, the Aryans would soon be lost in the mongrel herd. To protect themselves they invented the caste system, one of the greatest inventions of the human mind. The Aryans were the three upper castes, viz., the Brahmanas, Cshatriyas, and Vaisyas. The classes they called *varna*, which meant colour, and has since come to mean caste. The priests, who, among primitive people, are the observers, scientists, artists, and poets, constituted themselves the first caste, the caste of the Brahmins. They were of the purest Aryan blood. The Aryans of warlike tendencies were constituted as the Cshatriya caste, and the rest of the Hindoos were constituted as the Vaisya caste, the householders, the merchants, and the cultivators of the soil.

The importance of the Vaisya caste was recognized by the Hindoos. The Manava-Dharma-Sastra says: "The means of subsistence peculiar to Vaisya are merchandise, attending on cattle and agriculture; but with a view to the next life; . . . with vigilant care should the king exert himself in compelling merchants and mechanics to perform their respective duties; for when such men swerve from their duty, they throw this world into confusion."

The rights of each caste were rendered hereditary and inalienable. The king himself could not abrogate the rights of caste. Outside of these three castes there were no Aryans, no twice born men. The natives were constituted as a fourth caste, the Sudra. Their monopoly was the laborious and humble work, and their condition was better than that of the helots or serfs elsewhere; for it was strictly enjoined upon the three upper castes to treat the Sudra well. The Hindoos considered it just that intelligence should rule, and that muscle should work. Their assumption, which underlies the caste system, that intelligence and the better qualities were characteristics of the Aryan and not of the Sudra, their history of five thousand years verified.

The Hindoos were never more than a small minority of the people of India; and of the people of India, the Hindoos alone produced art, science, literature, civilization.

As the Vaisyas were not as pure Aryans as the Cshatriyas, and the Cshatriyas not as pure as the Brahmins,

it was ordained that the different castes should not intermarry. Manava-Dharma-Sastra says: "In all classes they, and they only, who are born in a direct line of wives equal in class and virgins at the time of marriage are to be considered as the same class with their fathers. . . . A woman of the servile classes is not mentioned, even in the recital of any ancient story, as the wife of a Brahmin, or of a Cshatriya, though in the greatest difficulty to find a suitable match."

The intermarriage of the members of one caste with members of another caste was strictly prohibited. The Madana-Ratna-Pradipa says: "The marriage of twice born men with damsels not of the same class . . . these parts of ancient law were abrogated by wise legislators."

"From a Cshatriya with a wife of the Sudra class springs a creature called Ugra, with a nature partly warlike, and partly servile, ferocious in his manners, cruel in his acts. . . . Him who was born of a sinful mother, and consequently in a low class, but is not openly known, who, though worthless in truth, bears the semblance of a worthy man, let people discover by his acts. Want of virtuous dignity, harshness of speech, cruelty and habitual neglect of prescribed duties betray in this world the son of a criminal mother."

There were in India savage tribes unable to perform the duties of the Sudra class. These miserable tribes the Hindoos called Mlekha. They were also gained over to the Brahminical system. The Brahmins went as hermits into the settlements of the Mlekha, and

preached their system of metempsychosis, and were cut down. Other Brahmins came to take their places. They again were killed. Still others came, and the cheerfulness with which these men went to suffering and death struck terror into the souls of the natives, who began to question, "Who are these men?"

And this answer was returned, "We are the most exalted of men, kings bow down before us. We have reached this station not without desert, and in the next life we shall become one with Brahma, the God of gods, a unit in the divine essence. In previous lives we were as miserable as you are. Believe us, be virtuous and dutiful and you will become exalted. The virtuous Mlekha is reborn as a Sudra, the virtuous Sudra as a Vaisya, the virtuous Vaisya as a Cshatriya, the virtuous Cshatriya as a Brahmin, and the virtuous Brahmin as one with the divinity. On the other hand, the Brahmin who neglects his duties will be punished in hell and be reborn as a Sudra, a Mlekha, or lower even in the scale of life." The Hindoos had no eternal hell. As the son of a Sudra may thus attain the rank of a Brahmin, and as the son of a Brahmin may sink to the level with Sudras, even so must it be with him who springs from a Cshatriya; even so with him who was born of a Vaisya. (*v.* Manava-Dharma-Sastra.)

The conviction of the Brahmins convinced the Mlekha, and they were ready to become the lowest order of the Brahminical system.

There were Hindoos in India who disregarded the

caste system, and a half-breed population began to spring up. The Hindoos, intent on keeping their race pure, sought to remedy the evil. It was not always possible to strike at the parents, and so they struck at the offspring. They declared the half-breed population Chandalas. They were considered the most contemptible of the base born; their touch was polluting, a pollution of which the Cshatriya could purify himself by cutting the Chandala down. The brook that they had taken water from was cursed. Their places of refuge were to be destroyed. They were refused admission into villages and cities. That was the law. Its enforcement was prevented by the gentleness of the Hindoo character. The Chandala was despised, but he lived; lived in villages, that the Hindoo had the right to burn down. The contempt in which the Chandala was held had this good effect: it prevented the mongrelization of the Hindoos for several thousand years. History attests that the Chandala fully deserved the contempt which the Hindoos entertained for him.

About 500 B. C. Gautama Sacyamuni taught Buddhism. Brahmanism demanded active virtues, Buddhism was content with passive, cloistered virtues. Brahmanism demanded self-sacrifice and work; Buddhism was satisfied with the admission of sin, and established the confession. The sinner confessed to the priest that he was a scoundrel, and he promptly became a saint. Brahmanism taught purification by faith and virtue and final union with God (eternal life).

Buddhism taught the confession and eternal death. Virtue in the Brahminical sense meant the performance of duty, faith, self-abnegation, work. Contemplation and confession satisfied the Buddhists. It was but natural that this religion of ease soon found many followers; being the religion of a yellow, it appealed to the race instincts of the yellows.

Nothing demonstrates the superiority of the whites over the yellows better than the fact that for a thousand years Buddhism existed in India, without being able to change the Brahminical order in the least. About 500 A. D. Buddhism considered itself strong enough to supplant Brahmanism. The result was war, which finally ended in the complete expulsion of Buddhism from India. This success the Brahminical order achieved, notwithstanding the fact that it was continuously at war with foreign enemies.

After the time of the Sultan of Ghasna, the Brahminical society did not have a moment's peace. After Mahmud's Persians came the Turks, the Mongols, the Afghanists, the Persians of Nadir Shah, the Portuguese, the French, and the English. None of them was able to break the Brahminical system.

Buddhism had this baneful effect upon India, that, by disregarding the caste system, the Buddhists increased the Chandala class enormously. The time came when there was no family without mongrel members; the meaning of varna was forgotten. It came to mean work, occupation; and the mongrel was no longer held

in contempt, but the workman. The caste system, that wonderful invention which for millenniums enabled the Hindoos to remain true to themselves, to produce art, science, a great religion, civilization, has become a curse and a folly. Why should there be a caste system where all are Chandalas? The white-yellow-black mongrel is worthless. As far as the progress of civilization, the progress of man is concerned, three hundred million rats might as well be fed as three hundred million mongrels. The caste system has no power to demongrelize vitiated blood.

In the last centuries Brahmanism has degenerated rapidly, and it is now fast crumbling to pieces; not because the English are in India, but because the impetus which the Hindoos, before they became extinct, gave to it is expending itself. In a like manner the Roman system outlived the death of the last Roman by several centuries. The English rule India to-day; and that foreigners, Aryans, should rule the degenerate offspring of the Hindoos is not only just, but in accordance with the Hindoo Scriptures: "Indra is the companion of the Arya and increases the Aryan power, Indra gives the earth to the Arya and spreads all over the earth the Aryan laws." The literature of the Hindoos is the only one in India deserving of the name. Sanscrit is the only language of poetry, drama, law, philosophy. The deterioration of the Hindoos can be traced through the centuries, in their art, their science, their literature, and their religion.

Many surgical operations, which we consider triumphs of modern surgery, were invented by the Hindoos. They were skilled in performing amputations, lithotomy, abdominal and uterine operations; they operated for hernia, fistula, piles; they set broken bones and had specialists in rhinoplasty or operations for restoring lost ears and noses, operations which modern surgeons have borrowed from them. To-day the medical and surgical knowledge of the mongrel calling himself Hindoo is *nil.*

The Hindoos invented the so-called Arabic notation of numbers, and algebra; to-day they have no mathematical science deserving of the name.

The later epics of the Hindoos are of an artificial character. The ancient epics are great works, which abound in passages of high poetic beauty. Plays written later than the eleventh century belong to the period of decline. One of them, the Anargha-Raghava, a drama full of obscurities and of commonplace sentiments, enjoys a higher reputation with the mongrels of the present age than the masterpieces of Kalidasa. Many of these later dramas are incomplete in their dialogue.

The absurdities of modern Brahmanism are known. The great Brahmins of the Sarasvati would regard it as defiled by association with the Dasyu.

The study of the literature of the Hindoos taught us that the vicious practices which prevail in India are late innovations; that is, inventions of the post-Hindoo

mongrels. Thus the rite of suttee (cremation of the widow) sprang up as a local habit, and on becoming more prevalent received the sanction of the Brahminical mongrels. The English stamped out the atrocious custom, and the depraved instinct of the mongrels invented the "cold suttee." The Hindoo Scriptures do not authorize the cremation of the widow, but bid her return to her home and resume her duties. The cow has always been held in India in high esteem. She was not, however, the "Saint Cow" that she now is. To-day the eating of a beef steak in India is a cardinal sin, while in Hindoo times beef was an ordinary article of food.

The position of women in India to-day is degraded. The Maha-bharata tells us of the esteem in which women were held in Maha-bharata times:

> "A wife is half the man, his truest friend,
> A loving wife is a perpetual spring
> Of virtue, pleasure, wealth; a faithful wife
> Is his best aid in seeking heavenly bliss;
> A sweetly speaking wife is a companion
> In solitude; a father in advice;
> A mother in all seasons of distress;
> A rest in passing through life's wilderness."

In order to clearly demonstrate the height from which the Hindoos have fallen, it will be best to quote from their ancient writings; and it will be noticed that many of the Brahminical sentiments are identical with Christian sentiments as we find them in the Gospels, an

identity due to the fact that both are religions by Aryans for Aryans. The ancient Hindoos had a simple theistic creed, now innumerable gods crowd the Pantheon, appealing to the instincts of the mongrels. The post-Hindoo is ripe for Buddhism, for Christianity, the vegetable pantheon of the Egyptians, or any other creed that may be preached him. The mongrel, being destitute of character, can accept and adopt anything. I quote from the Bhagavad-Gita:

"Many are my births that are passed, many are thine too, Arjuna; I know them all, but thou knowest them not." (Cf. John viii. 14.)

"For the establishment of righteousness am I from time to time born." (Cf. John xviii. 37, John iii. 3.)

"I am dearer to the wise than all possessions, and he is dear to me."

"The unbeliever, the ignorant, and he of a doubting mind perish utterly." (Cf. Mark xvi. 16.)

"In him are all beings, by him this universe was spread out." (Cf. Acts xvii. 28.)

"Deluded men despise me when I have taken human form." (Cf. John i. 10.)

"In all the Vedas I am to be known." (Cf. John v. 39.)

Read Chapter XI, called "The Vision" (Krishna and Arjuna).

In Panini, the Hindoos have produced the greatest grammarian that ever lived, whose grammar is the great standard of Sanscrit. It is one of the most remark-

able literary works that the world has ever seen, and no other country produced a grammatical system at all comparable to it, either for originality of plan or for analytical subtlety. Panini's grammar was criticized by the celebrated Katyayana. His great rival was Patanjali.

We know from the Rig-veda that the movements of the moon and its use as the time measurer were studied by the Hindoos as early as 500 B. C. Aryabata knew the causes of solar and lunar eclipses, and noticed the motion of the solstitial and equinoctial points. He taught that the earth is a sphere and revolves on its own axis. To the Hindoos is due the invention of algebra and its application to astronomy and geometry. They were acquainted with the properties of the magnet.

From Yajnavalkya's law book I quote:

"Some expect the whole result from destiny or from the inherent nature of things; some expect it from the lapse of time, and some from man's own effort. Other persons, of wiser judgment, expect it from a combination of all these."

"When a Brahmin is a thief, he must be marked with a hot iron and banished from the country."

"Whoever falsifies scales, and edicts, measures or coins, or does business with them so falsified, should be made to pay the highest fine."

"Any one who adulterates medicine, or oil, or salt, or perfume, or corn, or sugar, or other commodities, should be made to pay sixteen Panas."

"The highest fine should be imposed on those who, knowing the rise or fall in prices, combine to make a price of their own to the detriment of workmen and artisans."

Of the ancient Hindoo epics, Monier Williams says: "Notwithstanding the wilderness of exaggeration and hyperbole through which the reader of the Indian epics has occasionally to wander, there are in the whole range of the world's literature few more charming poems than the Ramayana. The classical purity, clearness, and simplicity of its style, the exquisite touches of true poetic feeling with which it abounds, its graphic descriptions of heroic incidents and nature's grandest scenes, the deep acquaintance it displays with the conflicting workings and most refined emotions of the human heart, all entitle it to rank among the most beautiful compositions that have appeared at any time or in any country. It is like a spacious and delightful garden, — here and there allowed to run wild, but teeming with fruits and flowers, watered by perennial streams, and even its most tangled thickets intersected with delightful pathways."

The following sentiments are found in the Ramayana and in the Maha-Bharata:

"Even to foes who visit us as guests
Due hospitality should be displayed;
The tree screens with its leaves the man, who fells it.

"This is the sum of all true righteousness.
Treat others, as thou wouldst thyself be treated.

Do nothing to thy neighbour, which hereafter
Thou wouldst not have thy neighbour do to thee.
In causing pleasure, or in giving pain,
In doing good, or injury to others,
In granting or refusing a request,
A man obtains a proper rule of action
By looking on his neighbour as himself.

"No being perishes before his time,
Though by a hundred arrows pierced; but when
His destined moment comes, though barely pricked
By a sharp point of grass, he surely dies.

"He by whose hands the swans were painted white,
And parrots green, and peacocks many hued,
Will make provisions for thy maintenance.

"Strive not too anxiously for a subsistence,
Thy maker will provide thee sustenance,
No sooner is a human being born,
Than milk for his support streams from the breast."
(Hitopadesa, Monier Williams.)

Of Hindoo dramatists, Kalidasa and Bhavabhuti are superior to most of the Western poets. Kalidasa's "Sakuntala" drew unqualified praise from Göthe, in the following words:

"Wouldst thou the young year's blossoms and the fruit of its decline,
And all by which the soul is charmed, enraptured, feasted, fed?
Wouldst thou the earth and heaven itself in one sole name combine?
I name thee, Sakuntala, and all at once is said."
(Monier Williams.)

The Hindoos were a great race. Their death was a loss to the world, a loss that it is impossible to over-

estimate. Men who call themselves Hindoos still exist, Sanscrit derivatives are still spoken, the Hindoo spirit, however, is dead; the noble blood has been lost in the Indian quagmire, in the yellow-black-white swamp.

It would seem that nothing in this world could bring about the deterioration and degradation of as great a race as the Hindoo race; but bastardization, mongrelization, continued throughout many centuries, has done it.

The history of the Hindoos, like that of the Jews, proves that race is more important than home, country, flag, and everything else put together.

Great was the Hindoo; worthless is the mongrel.

Read "Indian Wisdom," by Monier Williams; "The Inequality of the Human Races," by A. Conte de Gobineau; "Volkstum und Weltmacht in der Geschichte," by Albrecht Wirth.

NOTE. The translations are from Monier Williams's "Indian Wisdom."

CHAPTER XI

HELLAS

THE Hellenes were an Aryan race. They tell us that before they came to Greece the country was inhabited by the Pelasgians. These were not felt to be alien from them (Thucydides, Homer), and we now know that the Pelasgians were the ancestors of the Hellenes. Philologists tell us that "Pelasgian" means "the emigrant" and was the name given by the Hellenes to their kinsmen who first emigrated to Greece.

The early history of Greece is the first chapter in the history of Europe. From the very first we recognize the great qualities of the race which later produced a culture which, in its uninterrupted development and in the grandeur of the works produced, is unique. The old legends of European Greece tell us of elements in their civilization which came from the East. Be it remembered that the East was not an Oriental East, but a Hellenic East. At that time the coast of Asia Minor was Hellenic.

As early as 1000 B. C. the Greeks had attained to a high degree of culture. The centre of Hellenic life then was Mycenae. It was the Greece of Homer. The government was a limited monarchy. Like all races of

the Aryan world, they recognized the principle that no rule should be absolute. The king was bound by the traditions of his people, and guided by a council of elders. All matters of importance were brought before the assembly. The Achaeans distributed the spoil, not Agamemnon. There was no priest rule. The judicial function rested with the elders.

The influence of Egypt and Phoenicia on early Greek art was not great; everything that the Greeks borrowed, they assimilated. They changed it, not only in degree but in kind, by impressing their genius upon it. K. O. Müller says that the organic development of Greek culture was like the organic development of a plant. He denies altogether a foreign influence.

Mycenae was one of the oldest of Greek towns. Its walls furnish an example of the skill of the ancient Greeks. The masonry of the "treasure houses" shows remarkable skill. In the Mycenaic period buildings, built of polygonal blocks, of great size and completion existed. The column was known. Their fortifications, their palaces, their tombs, and their fountains excited the admiration of antiquity. Their skill in working in metals was great. They made well-shaped vessels of gold, silver, and other metals, bracelets, rings, belts, and other ornaments.

The art of pottery was known. They were carvers in wood and ivory. Sculpture in low flat relief was practised; weaving and embroidery were done by the women. It was once supposed that the many ornaments

found were imported from Egypt and Assyria, but we know now that not only the architecture, the plastic works, and the mural paintings were home products, but also the metal ornaments and the cut stones. Foreign elements are not absent, but they are not at all numerous. The beauty and completion of some of the works of art of Mycenae are the works of the Hellenic genius. It is this early Hellenic culture in praise of which Homer sings his mighty song.

The Iliad and the Odyssey represent the highest development of epic poetry. They are revelations of the Greek genius. Homer was more to the Greeks than the Bible ever was to Christians. "As soon as a child is able to learn anything at all," says a Greek writer, "Homer gives him the first lessons; the young soul is nourished with his heroic songs, as the most wholesome milk. Homer remains the companion of adult life, the friend of old age."

Homer's influence on Alexander the Great was commented upon by the ancients; and we know that he carried with him everywhere a copy of Homer's Iliad and that his proud motto was the word of Peleus to his heroic son, "Be ever the first and strive to do better than others."

Sophocles was called the Homer of tragedy, on account of the sweetness and harmony of his language. Aeschylus speaks of his tragedies as "crumbs from the rich banquet of Homer." The wonderful statues of Hellas, breathing eternal youth, are the reflections of

the Homeric sun. We are told that a few verses of Homer inspired Pheidias to the creation of his Zeus.

The episode which Homer chose for his song is the "anger of Achilles." The Iliad is historical in character. The interest is purely dramatic. Homer's power of characterization is as great as Shakespeare's. Every actor he introduces is an individual: Agamemnon, irritable and easily discouraged; Achilles, the embodiment of chivalric nobility; Aias, valiant and proud and haughty; Diomedes, modest and loyal; Nestor, the wise counsellor; the laconic Menelaos; and all the others down to the misshapen Thersites. In the Trojan camp the hoary Priam; Hector, the noble and unfortunate opponent of Achilles (his farewell to Andromache depicts the tender love of the strong man for wife and child); Andromache, Helen, and Hecuba, all reveal a wonderful power of characterization.

It is due to Homer, to his similes and figurative expressions, that we know the life of Greece of the Mycenaic period as well as we know that of Athens in the time of Pericles. We see the moon and the stars shine on the lonely shepherd. The infinite ocean stretches before us, the storm rises, and powerless does man view the raging of the elements. We observe the animals in the woods, the soaring of the swans and cranes; we see the men at work, the carpenter, the potter, the smith in his workshop, the reaper on the field, the hunter following the chase, the wood-cutter

in the forest, the shepherd and his flock, the women spinning and weaving. We see the life of the soldier and of the sailor.

Family life is patriarchal and is eminently humane. Polygamy is unknown, the position of women is high. Many of the pictures of life presented breathe a noble simplicity of character. Lord and serf share troubles and enjoyments, and even the vagrant beggar is under the protection of Zeus.

Truly sublime is the Homeric frankness. "Hateful as the portals of Hades is he who conceals in his heart other thoughts than he utters," is as true of Homer as of Achilles. Homer's scenes are as effective and as dramatic as the best of Shakespeare. The way in which he makes the characters reveal themselves, his sincerity and conscientiousness, are truly Shakespearian. Characters are sketched in a single scene.

Shelley says: "As a poet Homer must be acknowledged to excel Shakespeare in the truth, the harmony, the satisfying completeness, the sustained grandeur of his images;" and Matthew Arnold says: "The translator of Homer should above all be penetrated by a sense of four qualities of his author: that he is eminently rapid; that he is eminently plain and direct both in the evolution of his thought and in the expression of it; that he is eminently plain and direct in the substance of his thought; and, finally, that he is eminently noble."

In Homer the interest centres in the characters he depicts, and any adventure happening to them is

interesting. The interest is dramatic, lying wholly in the feelings and actions of the characters. There are but very few poems in the world's literature that rank with the Iliad, and every one of these is the work of the Teutonic genius. The Niblung or Völsungen Saga belongs to all Teutonic peoples, and is in substance, though not in workmanship, as noble a work as the Iliad. Shakespeare's Hamlet and Göthe's Faust are as epics not inferior to the Iliad, and the dramatic vigour of the Iliad is surpassed not even in Shakespeare or Göthe.

With the migration of the Dorians commenced the development of an independent style of architecture. The acquisitions of the Mycenaic period continued to be practised, and the wooden column continued to be used. In the main, however, new styles had to be created. The Mycenaic architects had built castles, palaces, spacious houses for the living and for the dead; now the Greeks desired to build temples for their gods. The massiveness and extent of the Assyrian and Egyptian temples appealed not to the Greeks, who developed a style in which they built, at a later period, temples that were never surpassed in the spiritualization of all forms and ornaments, in their perfect harmony and simplicity and their exquisite beauty. The conception of beauty in architecture as created by the Greeks has become the common possession of all peoples. As beautiful as the style of architecture, are the ornaments that the Greeks employed. There is

not a single form, not a single ornament, which has not permeated the art of later times.

First in importance in Grecian architecture is the use of the columns. The three orders are the Doric, the Ionian, and the Corinthian. A perfectly cylindrical column would in the atmosphere of Greece appear constricted, and to counteract that effect, the Greeks had the columns swell a little toward the middle. It is a swelling of the most delicate curvature, and is an æsthetic effect counteracting an optical illusion. It is due to the same peculiarity of the atmosphere that in strong light columns appear flat, not round. The Greeks, therefore, furrowed the columns; and, as each of the furrows is again a cylindrical figure, it adds to the appearance of rotundity.

The Ionic order was first employed in Asia Minor. The shaft of the column is more slender than the shaft of the column of the Doric order, and it has a base and a capital with volutes. Vitruvius says: "In the Doric order the Greeks imitated the naked simplicity and dignity of man; in the Ionic order the delicate beauty and the ornaments of women. They put a base to the column, like the sandals of a woman, and formed the capital with volutes, like the hair which hangs on both sides of her face." Columns with foliated capitals (Corinthian order) were not used in a single Greek temple. In the Caryatic order the Greeks employed statues of women instead of the regular columns. The mouldings of the Greek temples are remarkable for grace and beauty.

The oldest Greek statue of a woman is the Nikandre of Delos, which belongs to the seventh century B. C. It is a very rough figure. Another early statue is that of Hera of Samos. It is as wooden as the Nikandre. As early as 600 B. C., a school of architecture existed in Chios. Archermos, a member of this school, is said to have made the first figure of a flying goddess of Victory. This marks a very great improvement over the earlier figures. The goddess is, however, not at all beautiful; the face is without expression, and she swings her arms and legs awkwardly in the air. The Apollo by Canachus is a great advance, for it is less pervaded by rigidity than the earlier works. The name of Calamis is associated with the rendering of expression in the female face. His female figures have a soul, and are related to the maidens that, beauty clad, walk on the frieze of the Parthenon.

In the domain of literature this period produced Anacreon, Alcaeos, Simonides, and Sappho, the greatest of female poets. Her one ode to Aphrodite contains more poetry than all the novels and poems written by all the other female writers of all ages.

We come to the time of the Persian wars. Never have men been greater than Leonidas and his companions "when they combed their long hair in the golden sun, awaiting certain death in obedience to the law." Never have men shown a moral fibre superior to that of the Athenians when they twice forsook their city, and left it to the Persians, declaring that the sun would leave its

course before they would accept the Persian offer that would make Athens the ruler of Hellas. The battles of Thermopylae, Salamis, Plataea, and Mycale proved the heroic stuff that the Greeks were made of. Another evidence of their strength and of the national enthusiasm that stormed through the Hellenic world, is the fact that at the time when the Greeks defeated the Persians, the Greeks of Sicily repulsed the Carthaginians.

After the Persian wars Greek culture reached its highest development. The barbarians had demolished the temples. The Hellenes were eager to rebuild them. They had broken the statues. The Hellenes were eager to erect others. The works produced in this period are masterpieces. The first great sculptor is Myron. We have only few copies of his statues. He seized for his representation the moment of most rapid action, indicated by his discobolus and his Marsyas. The anatomy of the body is faultless. The face of Marsyas exhibits fear and covetousness. Myron's figures had an ethical substance. He created not only muscular athletes but youths of strong will, transfigured by enthusiastic zeal.

The works produced in the time of Pericles were famous for their beauty throughout the world at the time of their creation, and they are sublime to-day. Eternal youth hovers about them. The chief artist of the period is Pheidias, the greatest sculptor that the world has produced. His fame rests chiefly on the colossal statues of Athene and Zeus. These statues

were in gold and ivory. The head of Zeus was so singularly powerful, and at the same time so mild and benevolent, that an early Christian artist copied it for a type of Christ. The opinion has been advanced that the Olympic Zeus of Pheidias is the original of the well-known type of Christ with the beard. In the sculptures of the Parthenon we have works which were modelled by Pheidias, some finished by his own hands, others executed under his care and supervision.

The Parthenon is a masterpiece of architecture. It is a temple of the Doric order, and was erected by the architects Ictinos and Kallicrates. It was built entirely of white marble. In its exquisite beauty of form and proportion, its perfect harmony and simplicity, it produces the highest effects that architecture is capable of producing. The decorations of the building are the works of Pheidias. They consist of sculptures in the round on the pediments, the metopes in high relief, and the frieze in low relief. The metopes were ninety-two in number. Scenes of combat were the subjects which filled the metopes; in the east the gods fought with the Titans, in the west the Athenians with the Amazones, in the north and south the Centaurs with the Lapithae.

Along the top of the wall of the temple, on the outside, ran a frieze, on which were sculptured figures representing the Pan-Athenian procession. The beauty of this frieze is marvellous, though the ancients attributed to it a merely decorative importance. The procession wends its way from the west toward the eastern entrance.

Every variety of movement is introduced. We see priests, elders, singers, musicians with their instruments, Athenians on prancing coursers (215 horses are in the procession), youths and maidens, chariots, and lambs and oxen for sacrifice. On the east side the gods are sitting, reviewing the procession. The glories of the Parthenon were the sculptures of the two pediments. On the eastern pediment was represented the birth of Athena, and on the western the contest between Athena and Poseidon for the possession of Athens. But a few of these statues remain, and not one of them is in perfect condition. The few that have come down to us, however, are the most powerful that plastic art has ever produced.

Among the many glories of the Acropolis, the Propylaea, the Erechtheion, and the temple of the Goddess of Victory are magnificent. The six statues of women, that are used in the Erechtheion in place of columns, and some of the figures of the Nike temple are almost as perfect as the sculptures of the Parthenon.

Nearly as famous as Pheidias was Polyclitus. He delighted most in producing the forms of ideal athletes. The statue representing the Goddess of Peace, the figure of mother and child by Kephisodotos, is of remarkable beauty. Greater than he was Praxiteles. His Aphrodite is the most beautiful woman that ever lived in stone. The face of his God of Love, "Eros," indicates by its expression of reverie and sadness that the god suffers the pangs of love.

The Greeks coupled the name of Skopos with that of

Praxiteles. Not one of his statues has come down to us. Another famous sculptor of this time was Leochares. The Apollo of Belvedere and the Diana of Versailles are said to be his works. Other famous works of art of this time are the groups representing the slaughter of the children of Niobe, and Menelaos with the body of Patroclus. The last great master, the one that stands between the great Hellenic time and the little Hellenistic time, was Lysippus. He was as famous for his figures of deities and ideal athletes as for his portrait statues.

When the conquest of Alexander spread a crust of Greek culture over the East it had the more important result of destroying the Greek race. With the corruption of the Hellenic blood, the Hellenic genius declined, and little is produced, after the time of Alexander, worthy of the Hellenic name. The sculptors no longer created ideal types of gods and men, but made portraits. For a time portraiture inclined to idealism. The idealism soon evaporated and the sculptors were no longer artists but artisans. They were content to copy the types of the old masters.

In architecture the same phenomenon is observed. Greek architecture ceased almost immediately after the beginning of the corruption of blood that depended on Alexander's conquest. The architects adhered closely to the old models — mere imitators. Many centuries elapsed before in the domain of architecture works of art were produced that were equal to the works

of the great Greek masters; and these works were creations of the Teutonic genius — the Gothic churcl Gothic architecture has produced in France, in Engla and in Germany monuments second to none in world. Be it remembered that the Gothic is, in th countries, essentially national in its complete devel ment and character.

There is no art that is not based on race and nati ality. There is no international art. That art has greatest influence on the art of every country whicl the most national.

In the domain of architecture, we have deteriora to that international level, lauded by the friends eternal peace and of universal uniformity, with result that we have no architecture. Architecture wi out art is building, constructing, but not architecture. the modern buildings of Washington, London, Pa or Berlin were transferred from any one of these ci to any other city, they would be as much in place th and as much out of place there as everywhere e They have no character. Internationality me imitation. We erect fine buildings, such as the cap at Washington; but these buildings are imitatic not art, and it takes greater men than imitators produce art.

Where there is no national style, nothing great is p duced. This is as true of literature, of music, of painti of every effort, as it is of architecture. International cosmopolitanism, eternal peace, universal uniform

It is difficult to say which of these is the greatest evil, the meanest folly, the vilest curse. In Greek literature Pindar stands alone. He is the greatest of Greek lyric poets. An important part of Greek life lives before us, when we witness with him the Olympic games. His works abound in deep thoughts. "Become (develop into) the man, that you are," "Time is the best deliverer of the just," etc.

"Both tragedy and comedy," says Aristotle, "originated in an unpremeditated manner, — the first from the leaders of the dithyramb and the second from those who led off the phallic songs." That is, both originated in the usages of religious worship.

The three great masters of Greek tragedy are Aeschylus, Sophocles, and Euripides. Aeschylus took his plots from the epic poems. A few of Homer's verses contained for him a whole tragedy. The diction of his poetry, his dramatic imagination, are sublime. A titanic spirit breathes in his works. In his Clytaemnestra, Aeschylus has created a character which is not surpassed in the world's literature. Clytaemnestra has killed Agamemnon; and, in a terrible speech she describes and justifies the murder. Her personality attracts and repels us. She is another Lady Macbeth.

Sophocles gave to Greek tragedy the highest degree of ideal beauty. His power of characterization, the harmony of his language, made him the greatest of Greek dramatists, the Homer of tragedy. Two thousand years elapsed before another play was written equal to

the Oedipus Tyrannus. In Shelley's opinion King Lear is its modern equivalent. With Euripides Attic tragedy loses its highest beauty. In Medea and Hippolytos he created characters that will last to the end of time. Most of his heroes, however, are sophists, and some of his plays are spectacular plays (Hecuba). In untying complications he was not very skilful and so he introduced the Deus ex machina.

Down to the time of Alexander the Great, Athens remained the home of tragedy. After his time, theatres existed everywhere, but nothing was written for them that was worth anything. Alexandria was for a long time the literary centre, but Greek comedy, as Greek tragedy, ceased to be productive. Of the "new comedy" it was said, "They enjoy the follies of men in our rotten state as flies enjoy fruit in its decay." In the year 217 A. D. the worthless Caracalla abolished the worthless performances in the worthless Alexandria. In the Hellenistic world, the world of the tri-continental mongrel, the externals of Greek culture existed, Greek was the language in general use, the columns, the temples, the statues were there, but the genius which had given life to all these things was dead.

In the domain of the natural sciences and of the speculative sciences, the Greeks were as great as in the domain of art and literature. It was Hippocrates who first delivered medicine from superstition and sophistry. He first recognized that disease was due to natural causes, and that nature cures, not the physician. "The

physician is but her servant." He used many of the drugs which we use. He used water in the treatment of disease, and knew more of hydrotherapy than the medical profession after him until the time of Wimternitz. He was father of surgery as well as of medicine. He insisted on the coaptation of fractured bones, performed tapping, trephining, resected bones, opened the chest and the abdomen, and explored the bladder for stones by sounds. He used a raw tar water (a crude carbolic acid, in fact) in the treatment of wounds. His advice to physicians was "do good or at least do no harm." His many discoveries were forgotten by the post-Hellenic mongrels and had to be rediscovered by the Western races.

With Thales of Miletus begins the science of astronomy. He taught that the earth was a sphere, and that the moon receives its light from the sun. He observed eclipses and determined the position of the stars which form the Lesser Bear by which the Phoenicians guided themselves in their voyages. Anaximender invented geographical charts. Pythagoras taught the obliquity of the ecliptic, and recognized that the sun is a fixed star, and that the earth is a planet revolving round it. (This system was revived by Copernicus.) He taught the diurnal motion of the earth about its axis.

It is remarkable that the mystic Pythagoras taught the heliocentric system, that the idealist Plato recognized the same truth, had just notions of the

causes of eclipses, and taught that gravity compelled the celestial bodies to move in curves; while the realist Aristotle taught these Pythagorean and Platonic observations to be speculative nonsense. Aristarchus measured the relative distances of sun and moon. Hipparchus found the length of the tropical year to be 365 days, 5 hours, and 49 minutes, which is only twelve seconds greater than the truth. He discovered the eccentricity of the solar orbit, and the precession of the equinoxes. He determined the eccentricity of the solar and of the lunar orbits. He first undertook the formation of a catalogue of the heavenly bodies. Hipparchus was the last great astronomer that the Hellenic race produced.

The post-Hellenic tri-continental mongrel was incapable of continuing the work. Ptolemy was not a great astronomer. His chief work was the collection and arrangement of the ancient observations. His observations are computed from the table of Hipparchus. Long before the time of Ptolemy, the creative power of the Hellenic race had perished in the post-Hellenic mixture.

Men of the Teutonic stock continued the work,—in the fourteenth century George Beurbach, John Müller, of Königsberg, John Werner, Copernicus (knowing the Poles and their history, we are justified in assuming that Copernicus was not a Pole, and recent investigations have established the fact that he was a German, not a Pole), Tycho Brahe, Kepler, Galileo, Beyer, Newton, Huygens, Halley, and others. In later times men not

of the Teutonic stock contributed to our knowledge of astronomy. These depended on the Teutonic thinkers as the Arabs depended on the Greek scientists.

In the domain of philosophy the greatest before Socrates was Heraclitus. In his work "About Nature," he foreshadows more than one modern theory. He holds that all life is the perpetual struggle between contrary forces, and there is no death. Death is birth into a new form, and birth is the death of a previous form.

Pythagoras founded a brotherhood, a monastic community, with aims that were religious, philosophical, and political. He taught monotheism, immortality, and the transmigration of the soul; that there is one God, eternal, unchangeable, ruling and upholding all things. Empedocles knew that blood was sacred. Anaxagoras taught that there was no other change except change of place and grouping. "The notion of change of essence is a contradiction."

Democritus is the founder of the materialistic school. He taught the atomic theory, on which much of our science is based. Socrates taught that the first step to knowledge is the consciousness of ignorance. The next step is to get clear notions. Truth and right are the same for all. Right action is reasonable action. No action is virtuous that is not based on self-knowledge. There is one supreme God; the soul is immortal, and has in it divine elements, the inward monitor, Socrates' daimonion. There is one thing that man can know,

and that is man. We can know what we ought to be, and what the aim of our life is. Moral ideas are fundamental to humanity. Education creates nothing. It merely develops the inherent capacity for knowledge.

The sophists had dissolved the union of philosophy of mind and philosophy of nature. Plato reëstablished it. He says: "The ends of ethics are the ends of ontology, their ultimate notions are identical." Plato uses the word idea in the sense of species, type, race. The highest idea is the idea of good. It is identical with God. The perfect man looks for reality in the intelligible world, not in the world of the senses. The idea, the type, the race is eternal and persists; the copy, the individual perishes. The idea (the race) is neither a mere notion, nor purely individual knowledge, but an eternal reality. We can know ourselves, and can attain to the knowledge of the highest good through an infallible inner sense.

"This inner sense," Socrates said, "is the moral conscience." Socrates was a skeptic as far as natural philosophy was concerned. Plato was not. According to Plato, this infallible inner sense is not only moral conscience, but also reason; and is capable of revealing to us the absolute, the necessary essence of things. The idea is the universal, the spaceless, and timeless archetype of the individual. The ideas, the types, the races are eternal. It is because the soul is already familiar with the archetype (by heredity, by race) that it is capable of being reminded of it when it sees its shadow

in the phenomenal existence. All learning is reminiscence, and can be traced back to the intuitive consciousness of the soul (race, heredity).

The highest idea, the idea of good (God), comprehends, contains, summarizes them all. God is the absolute idea, the One. He exceeds being and essence in dignity and power. He is the universal author of all things, parent of light, source of truth and reason, the supreme wisdom, the supreme justice, lawgiver, and highest law, who rules the beginning, the end, and the middle of things.

The ideas are endowments of the mind, they form its very essence (heredity). They are at first latent in the mind and we are not conscious of them. The senses show us their external copies and remind us of the original existing in us. Sensation (education) provokes ideas, but it does not produce them. Absolute truth is in God alone. God has absolute truth, because he is absolute truth. The immortal part of man, the reason, is of like substance with the soul and essence of the world. God is perfect goodness and righteousness, and he of us who is most righteous is most like him. Virtue should be desired for itself. To do injustice is worse than to suffer injustice. The highest mission of the state is the developing of virtuous and noble citizens. The highest good is being made like to God, and this is effected by that yearning after the ideal which we know by the name of Love.

Plato-Socrates says: "Those of us who think that

death is an evil are in error. There is great reason to hope that death is a good. For either death is a state of nothingness, or there is a migration of the soul from this world to another. Now if there is no consciousness, but a sleep undisturbed by dreams, death will be a gain, for eternity is then but a single night. But if death is the journey to another place, and if there all the dead are, what good, O my friends, can be greater than this, to converse with Homer, Hesiod, and others? Above all, I shall then be able to continue my search after knowledge. . . . Therefore, be of good cheer about death, and know of a certainty that no evil can happen to a good man either in life or in death. To be released is better for me. I am not angry with my accusers. They have done me no harm, although they did not intend to do me any good, and for this I may gently blame them." When drinking the hemlock: "The hour of departure has arrived and we go our ways, I to die and you to live. Which is better, God only knows." One of his disciples asked him how he would like to be buried, and he answered, they might bury him any way they pleased if they could catch him; he did not expect to be there.

This religion of Pythagoras, Socrates, and Plato is the essence of all religion. It is a Christianity without a dogma.

Aristotle's writings deal with all the sciences known to the ancient world, mathematics, physics, meteorology, logic, zoology, philosophy, ethics, theology, psychology,

politics, and sociology. In his philosophy, matter has no reality apart from form. Reality is a concrete thing, consisting of constitutive elements, which reason distinguishes.

The most important of these elements is the idea, which is to Aristotle identical with essence or soul. Matter is its indispensable support. The idea is essential and the cause proper; matter is of secondary importance and a mere condition. Matter and form are eternal; they presuppose and supplement each other. Evolution mediates between them and transforms the former into the latter.

The Supreme Being is the first cause and the final goal of things. God is both the law and the lawgiver, the imminent essence of things and transcendent. Everything is organized, ordered, and harmonized by him.

Aristotle recognized that man was a political being, a social animal. He saw that there were men who were slaves by nature and others who were free men by nature.

In his principles of ethics Aristotle diverges little from Plato. As regards the theory of human good, the aim of life, and the highest good of the soul, Aristotle's agreement with Plato is almost complete. "Nor, again, is Aristotle's divergence from the Socratic principle, that all virtue is knowledge, substantially greater than Plato's. Both accept the paradox in the qualified sense: that perfect virtue is inseparably bound up with

perfect wisdom or moral insight. Both, however, see that this moral insight is not to be imparted by mere teaching, but depends rather on careful training in good habits applied to minds of good natural disposition (heredity, race).

Pleasure in Aristotle's view is not the essence of well-being but rather an inseparable accident of it. Human well-being is essentially well-doing, excellent activity of some kind, whether its aim and end be abstract truth or noble conduct; but all activities are attended and in a manner perfected by pleasure, which is better and more desirable in proportion to the excellence of the activity. In general they agree in their ethics, and the doctrine that vicious pleasures are not true or real pleasures is so characteristically Platonic that we are almost surprised to find it in Aristotle." ("Ethics," Encyclop. Br.)

Plato and Aristotle represent the climax of Greek thought. In the depth of his genius, the power of his intuition, the brilliancy of his observations (*v.* Astronomy), Plato is the greatest master that Hellas produced.

After Aristotle, Hellas produced no great philosopher. The post-Hellenic mongrels were as incapable of producing philosophy and science as they were incapable of producing literature and art. Writers of moral platitudes were considered philosophers, and the time came when Greece was unable to produce writers of platitudes. What Nietzsche says of contemporary

university philosophy, may with much greater truth be said of the post-Hellenic philosophers and scientists:

"It is really an inferior race that at present lords it . . . and if Schopenhauer had now to write his treatise on 'University Philosophy' he would no longer require the club, but would conquer with a bulrush. . . . They look sufficiently like sucklings and dwarfs to remind us of the Indian proverb, 'According to their deeds men are born stupid, dumb, deaf, and misshapen.' Those fathers deserved such posterity. . . . They know little, and are never at a loss for a mystifying phrase to deceive us with regard to their ignorance. They always find reasons why it is more philosophical to know nothing than to learn something. Their secret impulse is to flee from the sciences and establish a gloomy kingdom in one of their gaps and obscurities."

After the time of Pericles and Alexander, that is, after the complete corruption of the Hellenic blood, the history of the Greek cities is very similar to the history of the South American republics. The military prestige of Sparta declined. Sparta itself was changed. Political confusion prevailed. The history of Athens during this time is an inglorious history. At length, in 146 B. C., Greece became a Roman province and the Greek cities succumbed to the Roman yoke.

The next chapter discusses more fully the corruption of the Hellenic blood, on account of which the Hellenes deteriorated into Græculi, and the Græculi into the Greeks of modern Greece.

CHAPTER XII

THE GREEKS

As the Greek cities increased in wealth, the number of immigrants became very large, and the number of slaves enormous. "With the industrial growth of the commonwealth, the resident aliens, or, as they were termed, metoeci, grew in number and consideration. They were more numerous in Athens than in any other state" (McCullagh).

When the Macedonians became rulers of Greece, Athens had twenty-one thousand citizens, ten thousand resident aliens, and four hundred thousand slaves. The change that the population underwent is evident from the following: In the battle of Platea, Sparta had fifty thousand combatants, among them five thousand Spartan citizens. In the battle of Leuctra, Sparta could place in the field only one thousand citizens. Sparta had to fight her battles with freed helots. In 370 B. C. Sparta had to liberate six thousand helots in order to be able to defend herself. In 270 B. C. only seven hundred Spartan families were counted in Sparta, one hundred of which owned land; the others were ruined.

A new citizenship was formed by creating Perioecs

resident aliens, and helots Spartan citizens. At Sellasia these new citizens were destroyed by Antigonas and the Achæans. Two hundred men only escaped. Mechanidas and Nabis created new citizens by again elevating Perioecs, helots, and resident aliens to that rank. The resident aliens were mainly Aryan-Hamitic-Semitic-Egyptian-Negroid mongrels. The rulers of the Greek cities could give to these men the rights of citizens; they could not give to them the Greek race, not the character, the genius of that race. Gradually the Greeks of the Greek cities were replaced by the Greek-speaking mongrels. The number of foreigners that had drifted into Greece before the time of Pericles, increased by the very great number that came during the time of Pericles, was greater than could be absorbed. Mongrelization was inevitable.

The vitiation of the Hellenic blood caused the rapid decline of the Greek cities. There was but one part of Greece that was still Greek, Macedonia. For Macedonia it would still have been possible to re-Hellenize Greece.

Alexander was not content with ruling Greece; his aim was the conquest of the Eastern world, and he succeeded. If Darius could have placed Medes and Persians in the field against Alexander, history would have a different story to tell; but the mongrel herd at the command of Darius was no match for Alexander's Macedonians. Alexander planned to fuse the Greeks and the people of Asia Minor by intermarriage, and founded many cities in Asia Minor and settled Greek

colonists there. In short, he did everything to mongrelize the Greek race. We are told that, as the consequence of Alexander's conquest, the East became Hellenized. The truth is that a Hellenic varnish was given to the East, and that Hellas became Asianized, the Greek race thoroughly mongrelized and completely destroyed. The mongrelization of Hellas put an end to the true Hellenic spirit, to its productive genius, its literary and artistic abilities.

It is true that the same kind of civilization prevailed in Asia Minor, Egypt, Greece, and the Greek communities; that Greek had become the world language, and was spoken in the lands stretching from the Indus to the Pillars of Hercules. It is not less true, however, that that vast herd of men speaking Greek was not able to produce anything at all comparable to the works produced by the Greeks, by the Egyptians, or by the Persians. The whole was smaller than any of its parts had been. The Greek-speaking mongrel said very little that was worth reiterating, nothing that was comparable to the utterances of the Greek genius.

In the course of time the Hellenic blood was corrupted to a still greater extent. In 146 B. C. the Romans conquered Greece, and many Greeks perished in the war. When Mummius took Corinth, he ordered the city sacked and burned to the ground. All the men were killed, the women and children sold into slavery. Later the Goths invaded Greece. In 434 Attila became the leader of the Huns. Under him they made savage

incursions into Greece, laid waste the land, and expelled or exterminated the inhabitants. After his death, some of the old inhabitants returned, and with them came Herulians, Gepidæ, and Sarmatic Slavs into the devastated land. In the North Huns and Alanes remained. In the civil war between Zeno and Basilicus both called the Ostro-Goths for help. These came and brought new settlers with them. Most of these, however, a few years later, went to Italy.

Shortly after their departure, the Bulgarians, with Huns and Slavs, invaded the country, laid waste Thrace, and exterminated most of the inhabitants before they retired. In these invasions the inhabitants who still had some Hellenic blood in their veins were exterminated. Justinus I settled many Illyrians in Greece. In his reign the invasions of the Slavosinians commenced. In the year 539 Greece was again invaded by Huns, Bulgarians, Slavs, Antes, and Gepidæ. This time the defence of Thermopylæ was inadequate to protect the country. Thebes, Athens, and Corinth alone resisted. The land between Thermopylæ and the Gulf of Corinth was changed into a desert. Procopius states that in his time the Slavs had extended their dominions to the boundaries of Hellas. Diocletianopolis had, in an attack by the Slavs, lost all its inhabitants and was in ruins.

Men and the elements seem to have conspired to wipe out every trace of Hellenic blood that still existed. In 531 the plague visited Greece, and its ravages lasted

fifty years. At the same time, earthquakes devastated Greece; many cities were destroyed and buried. In Petras alone, four thousand inhabitants were killed by falling houses. Procopius states that, during the reign of Justinian, wars, famines, earthquakes, and the plague killed one hundred million people in the countries of the Mediterranean basin.

About this time the Avares came from Asia to Europe. Bajan-Chan, their leader, incited the Slavs to invade Greece in 578. They crossed the Danube, a hundred thousand men strong, invaded Greece, and extended their incursions as far as the Peloponnesus. Menander states that Hellas was torn to pieces by the Slavs. A few years later Bajan-Chan was at war with the emperor, and at his instigation other hordes of Slavs with Avares poured into Greece. Evagrius writes that in 587 and in 593 the Avares conquered all of Greece and devastated it with fire and sword. After these invasions the Slavs and Avares did not again leave Greece. They remained as the lords of the land, with them Huns and Bulgarians.

When peaceful conditions were again established, a great number of the inhabitants were Slavs, who retained their customs, religion, and language for a long time. Cities, villages, brooks, mountains now have Slavic names. Marathon is Vrana; Salamis, Kiluri; Plataea, Kochla; Olympia, Miraka; Delphi, Kastri; and other places are named Goritza, Vostiza, Caminitza, Pirnatsha, Chlumutzi, Slavitza. Names similar to these are found in Galicia, Poland, and other Slavic countries. Hellenic

they are not. During the reign of Empress Irene, Greece became again a part of the Byzantine empire, and the Greek language was gradually adopted by the inhabitants of Greece. As far as language was concerned, Greece was again Hellenized. This was not brought about, however, by Hellenes, but by the Greek-speaking tri-continental mongrel of Constantinople.

In 1204 Venice, having a German-Frankish army at her command, declared war on the Eastern empire and took Constantinople. A Frankish army was landed at Patras (Morea), and many of the knights received latifundia in the Peloponnesus and subsequently remained in Greece. In the fourteenth century the Albanians invaded Greece, and settled there. The influx of Albanians continued for a considerable time. In 1407, we are told, Theodor Paleologus settled ten thousand Albanians, with their wives and children, in the Peloponnesus. Mazari, writing in 1446, states that the Greeks of his time were not a race, but a mixture of the débris of other races. He mentions Tshacones, Italians, Peloponnesians, Slavonians, Illyrians, Egyptians, and Jews. Not even the Jews escaped Mongrelization; many of them intermarried with the inhabitants and became as corrupt as they were.

"These nations of different descent have crossed to the extent that in baseness and wickedness they have become a homogeneous mass. They enjoy quarrel, strife, riot, and the shedding of blood; they are mendacious, cunning, and deceitful; they are as stupid as

they are proud, perjured, and faithless, without morals and without virtue" (Mazari).

The Italoi of Mazari are the descendants of the people who immigrated during the feudal rule, most of them from Naples, Sicily, and Spain; that is, from the most mongrelized parts of Europe. Later, Arabic blood was infused into the mongrel mass.

Sultan Mohammed II settled Turks in the Peloponnesus. In the seventeenth century Venice succeeded in freeing the Peloponnesus from the Turkish rule. According to the Venetian officials, the character of the inhabitants was very bad. They found the character of the inhabitants to be as Mazari had found them two centuries before. When the Turks began the reconquest of Greece, the "Greeks" betrayed the Christians with the same stolidity as the Turks. Later, Wallachians settled in Greece.

From the foregoing it is evident that but very little Hellenic blood is left in Greece, and that little is so thoroughly vitiated that its disappearance is but a question of time. No race inhabits Greece. The "Greeks" are the descendants of races so different that their crossing can never produce anything else than human mongrels. Their ancestors were Greeks, Hellenized Asiatics and Byzantine Greeks (*i. e.* Hamitic-Semitic-Greek-Egyptian-Negroid mongrels), Slavs, Sicilians, Spaniards, Huns, Bulgarians, Walloons, Franks, and Albanians. The blood of these races could have no other effect than that of increasing the race confusion.

The only difference between the modern Greeks and the other Balcanaks lies in the fact that the environment of the modern Greeks is the environment of the Hellenes. The environment, however, has no power whatsoever to change the mongrel into a race, and the Greeks have not been changed by it. We are told that the Hellenes owed their greatness largely to the country it was their fortune to dwell in. To that same country, with the same wonderful coastline and harbours, mountains and brooks, and the same sun of Homer, the modern Greeks probably owe their nothingness.

In the war for independence the effective work was done by the people of Suli, Hydra, and Poros, that is, by people of pure Albanian blood. Foreigners incited the revolution, not Greek love for freedom and independence. The Greeks, as the other Balcanaks, have not yet proved that they deserve a national independent life; intellectually, mentally, they are dead. After the Batavian revolution, after the American revolution, the people of these countries proceeded on the path of progress. Greece is, after many years of independence, miserable and degraded. The methods of cultivating the soil are primitive. Fields are cropped till they are exhausted and then left fallow. The farmers have no idea of manure. Their houses are sheds of wood or huts of mud, without windows.

Modern Greece produces bankers, brokers, politicians, liars in abundance, but has not produced a single great man. Not a single Greek name can be mentioned

that surpasses mediocrity; hardly one that approach mediocrity. It is blood that tells.

Ribot says: "From the Greeks the Byzantine derive besides language and literary traditions, a subtlet which, for want of mental force to strengthen it, dege erated into low cunning. The love of the Greek f rhetoric and brilliant conversation became the bragga self-assertion of the Byzantine, the subtle sophistry the philosophers degenerated into the empty schola ticism of the theologians, and the versatility of th Græculus into the perfidious diplomacy of the emperor

"Historians usually explain the decline of natio by their manners, institutions, and character, and i a certain sense the explanation is correct. These reason however, are rather vague, and, as we see, there exis a more profound, an ultimate cause, an organic caus which can act only through heredity, but which is altogether overlooked. These organic causes will probably be ignored for some time to come, but our ignoring them will not do away with them. As for ourselves, who have for purposes of our own attempted to study the decay of the lower empire, — the most amazing instance of decay presented by history, — tracing step by step this degeneration through a thousand years, seeing in their works of art the plastic talents of the Greeks fade away by degrees, and result in the stiff drawings of the Paleologi; seeing the imagination of the Greeks wither up and become reduced to a few platitudes of description; seeing their lively wit change

to empty babbling; seeing all the characters of mind so disappear that the great men of their latter period would elsewhere pass only for mediocrities, . . . it appears to us that beneath these visible, palpable facts, the only facts on which historians dwell, we discern the slow, blind, unconscious working of nature in the millions of human beings who were decayed, though they knew it not, and who transmitted to their descendants a germ of death, each generation adding to it somewhat of its own.

"Thus in every people, whether it be rising or falling, there exists always as the groundwork of every change a secret working of the mind and consequently of a part of the organism, and this of necessity comes under the law of heredity."

Gibbon writes: "I should have abandoned without regret the Greek slaves and their servile historians, had I not reflected that the fate of the Byzantine monarchy is passively connected with the most splendid and important revolutions which changed the state of the world."

Jacob P. Fallmerayer closes his history of Morea with these words: "After studying the history of mediæval Greece, is there any one still willing to maintain that the character of the Greeks declined and degenerated to the present level during the Turkish administration? Is there any form of villainy and baseness of which the Greeks were not past-masters before the time of the Turks? Has anywhere an administration

been more corrupt, judiciary more venal, magistrates more thievish, archontes more contemptible, public and private morals more depraved, than in mediæval Greece? In what way or manner could a Turkish government be worse? The Osmanli are better than their government; their morals are simple and severe, they hate lie, deceit, and thievishness; they are honest in their dealings; in short, superior to the Greeks in every respect."

There is no truth whatsoever in the statement that the Turks are responsible for the degeneration of the Balcanaks and of the Greeks. It is as false as the assertion that Catholicity caused the degeneration of Spain and of the South American countries. Promiscuous crossing, mongrelization, is the cause of their degeneration.

The mongrel is worthless everywhere, and the Greek mongrel is no exception.

Read "Morea," by Jacob P. Fallmerayer; "Die Grundlagen des Neunzehnten Jahrhunderts," by Houston S. Chamberlain; "The Inequalities of the Human Races," by A. de Gobineau; "Heredity," by Th. Ribot.

CHAPTER XIII

THE PAN-EUROPEAN MONGREL IN ROME

"Cloaca Gentium." (H. S. Chamberlain.)

"Aetas parentum pejor avis tulit
Nos nequiores mox daturos
Progeniem vitiosiorem." (Horace.)

THE Roman race developed from a fusion of Sabines, Umbrians, Sicilians, and other Latins. The crossing of these related races was followed by a very close inbreeding for several hundred years. It was 403 years after the founding of the city that Southern Etruria was annexed. The absorption of the not closely related Etruscans proceeded very slowly. There is no evidence that any of the communities which combined to form Rome was Etruscan. There was no Etruscan trace in the Roman blood. The Etruscans were slowly absorbed; the internal selection had time to expel everything Etruscan that was out of harmony with the Roman race.

Slowly, very slowly did Rome expand and absorb the other closely related inhabitants of Italy, and the "right of connubium" was not extended to every Italian community. How long the inbreeding following the crossing lasted is clearly shown by the fact that, at

the outbreak of the first Punic war, in the 489th year after the founding of Rome, although Rome had become the undisputed mistress of Italy, she had expanded not even sufficiently to embrace Central Italy. This slow expansion made the development of the strong Roman race possible.

After the Punic wars, paranoia took possession of Rome. She wanted to grow and become enormous. Numbers were more important than race, and the vagrants of the whole world were invited to share the greatness of Rome. The spirit of moderation had left the Romans. After the Hannibalic war, Cisalpine Gaul was rapidly Romanized, and the rapid so-called Romanization of the world had commenced. Magna Græca, Sicily, and Spain became Roman provinces. Iberians, Gauls, Greek mongrels, and the Hamitic-Semitic-Negroid mongrels of Carthage flocked to Rome. In the years 553-556 Greece was brought under the Roman sway. In 564 the settlement of Western Asia was commenced. In eleven years, 554-565 after the founding of the city, Rome established her protectorate throughout the Eastern Mediterranean.

A protectorate did not suffice her, and she commenced the policy of annexation in the East. In 146 B. C. (608 years after the founding of Rome), Macedonia became a Roman province. A few years later, all of Greece was put under the control of the Roman governor of Macedonia. Rhodes and Pergamum fared no better. In Syria, Rome intervened, on the death of Antiochus

Epiphanes, and placed her creature Antiochus Eupator on the throne. In 168 Egypt formally acknowledged the suzerainty of Rome. The West had fallen to Rome as the prize of victory over Carthage and, the Carthaginian power having been broken, there was no hindrance to the establishment of Roman rule in Sicily, Sardinia, Spain, and finally in Africa. In little more than a hundred years Rome had become the supreme power in the civilized world. "By all men," says Polybius, "it was taken for granted that nothing remained but to obey the commands of the Romans."

The Romans outlived adversity, their success destroyed them. The immigration to Rome had been considerable before its expansion; now it was enormous. This could not but change essentially the Roman race. As the immigration was very much greater than could be absorbed, and consisted of races not closely related, the crossing following the immigration not only changed the Roman race, but destroyed it. Rome was henceforth inhabited not by a race, but by a mongrel herd. Rome had become the "*cloaca gentium*."

The Roman constitution, being the product of the Roman genius, was in harmony with the instincts of the Roman race. It did not and could not be made to rule the mongrel herd. In a mongrel herd there is no race harmony, therefore two forms of government alone are possible, anarchy or despotism. After Sulla's time, Rome was flooded by foreign races. Oriental and African blood, injected into the Pan-European mongrels, bas-

tardized the Romans to a still greater extent. The deterioration was as rapid as it was complete. Syrians, Cappadocians, and negro slaves inundated Southern Italy and Sicily (v. Sicily).

When Rome was Roman, the form of the constitution was that of a democracy, and no order of nobility was recognized. The offices of state were open to all and the will of the people was supreme. Now in practice the government had become an oligarchy. The Senate ruled Rome, and the Senate was in the hands of a class which constituted itself a nobility. This was the first change. It is easier to run down than to walk down an inclined plane. Rome plunged into revolution and anarchy. The period of revolution lasted from 146 B. C. to 49 B. C., in which year Cæsar made himself dictator. Rome had changed into an absolute monarchy, limited solely by the good will or the caprice of the despot. The old constitution was not formally abrogated. Cæsar professed to hold his authority by the will of the people. The Senate continued its existence; the assembly met; there were still consuls, prætors, ædiles, and tribunes. But Senate, assembly, and public officials had to obey the command of the dictator.

All authority concentrated in Cæsar's hands. Augustus and Tiberius elevated the Senate to a place beside themselves in the government, but it never again directed the policy of Rome. The comitia retained no other prerogative than that of formally confirming the emperor in the possession of his authority. Men of

judgment soon recognized the deterioration of the Romans, that the mongrel was destitute of character, that his oath was worth as little as his word, and that valour and courage had fled with his character. German soldiers formed the body-guard of Cæsar. Germans decided the battle of Pharsalus. Teutons formed the body-guard of the emperors of the Eastern as well as of the Western empire. A thousand years after Cæsar, Normans protected the Byzantine emperors.

Germans fought the Allemanni, Germans fought the Parthians, Germans broke the power of the Ostro-Goths in Italy. Belisarius was a Goth, and Totila was killed in the battle at Gualdo Tadino by Asbad, a German. The Lombards sent auxiliary troops to Belisarius and Narses. In spite of these facts, Procopius, writing of the Gothic war, speaks of Roman victories. In the Flavian war, Antonius treated the prætorians with contempt, and reminded them of the fact that they were only Italians, while the soldiers of the legions were Germans and Gauls. The time came when Romans and Italians were no longer suffered to bear arms, and the prætorians were superseded by soldiers from the North.

It was dimly recognized that Romans had ceased to exist, and a new word, Romanitas, was coined for the post-Roman herd in contradistinction to Barbaria, which word was applied to all who lived outside of the mongrel Roman herd. The southern provinces brought Syrians, Cappadocians, Egyptians, Arabians, Numidians, Thessalians, Lydians, and others to Rome, who

vitiated the mongrels' blood to a still greater extent. When fusion was complete, when all were equally mongrelized and consequently degraded, it was but just that the citizenship should be extended to all. Caracalla, the pseudo-punic beast, bestowed the citizenship upon them all. There was no reason why a Roman should be the emperor of that non-Roman, post-Roman herd. The words *senatus populusque romanus* ceased to have any meaning. The legions elected the emperors. The Flavians were the last Italian family to wear the purple.

After the Flavians came Spaniards, after the Spaniards came Africans, after the Africans Syrians, again Africans; then an Arabian, whom a Pannonian dethroned. After him men from everywhere wore the imperial purple, but never again a Roman. There was no reason why Rome should remain the capital of the empire. Rome was everywhere; that is, it was nowhere. Diocletian removed the capital to Sirmium, Constantine to Byzantium. Later, Ravenna, Milan, Paris, Aachen (Aix la Chapelle) and Vienna were capitals of the empire; Rome no more.

The sterility of Rome is remarkable. Virgil, Horace, Titus Livius, Ovid, Vitruvius, Cornelius Nepos, Catull, Valerius Flaccus, Plinius, Seneca, Statorius Victor, Martial, Luca, were not Romans. The mongrelization of Rome was so very rapid and complete because the foreign blood came from everywhere, and came as an inundation with the force of a cataract. The degenera-

tion and depravity of the mongrels was so great that they deified the emperors. And many of the emperors were of a character so vile that their deification proves the post-Roman mongrel's soul to have been more depraved than that of the Egyptian mongrel, who deified nothing lower than dogs, cats, crocodiles, bugs, and vegetables.

The prætorian band scarcely numbered fifteen thousand men, and yet populous Rome could not defend herself against them. The prætorians killed off emperors that did not suit them, elected others, whom the Senate obediently confirmed, killed them off again, and, eventually, after they had murdered Pertinax, proclaimed that the Roman world was to be disposed of to the highest bidder by public auction. And why not? Does a herd of cattle not exhibit more reason and more dignity than the post-Roman herd? Are herds of cattle not sold? Why not the post-Roman herd?

Julian purchased it. The Senate meekly acknowledged him. Septimius Severus dethroned him, and was acknowledged by the Senate. Severus filled the Senate with polished and eloquent slaves from the Eastern provinces. They differed from the Roman Senatorial slaves in that they were polished and eloquent. Severus was followed by his two sons, Caracalla and Geta. Caracalla murdered Geta. His cruelty was that of a monster. He feared the friends of Geta and every one who had maintained the smallest correspondence with Geta, who lamented his death, or who even mentioned his name, he ordered executed. Twenty thousand per-

sons of both sexes suffered death. In the midst of peace he issued his commands at Alexandria for a general massacre. From a secure palace he directed the slaughter of many thousand citizens.

Caracalla was killed by Martialis, a desperate soldier, who had been refused the rank of centurion. The Senate granted this beast, Caracalla, a place among the gods. Macrinus succeeded Caracalla. Elagabalus succeeded Macrinus. Both were murdered. Alexander succeeded the infamous Elagabalus. He was murdered and succeeded by Maximin, who was also murdered. The history of mongrelized Rome is similar to the history of the South American herds. Usurpation followed usurpation.

"There was a rapid and perpetual transition from the cottage to the throne, and from the throne to the grave" (Gibbon). There was no other way of disposing of the Roman emperors. In South America it usually suffices to send the President into oblivion.

The people demanded bread and the public shows only. Vices of the most unnatural kind flourished. The arts, science, and letters declined as the post-Roman herd declined. The philosophers were men, who wore a beard and a Greek cloak; the latter was essential. One day they declared there was no god, and the next day they were priests in a temple of Mithra, Isis, or some other Asiatic deity.

The poets and writers were imitators, and the voice of poetry was silent. Words strung together in the

form of a vase or the form of a lyre were poems. The theatres had been closed a long time. Gladiatorial shows, cock-fights, and chariot-races had taken their places. The Greek works of art were no longer valued. A sculptor was a man who removed the head of a statue, and put another head, frequently the removed head of another statue, in its place. The ruins of Spalatro are expressive of the decline of architecture in the time of Diocletian. All religions flourished in Rome, especially the Asiatic cults, which were associated with wild, unnatural orgies.

Courage, bravery, virtue, family life, everything that was good and sacred, had vanished from Rome. The body was as degenerate as the soul. Gibbon tells us: "This diminutive stature of mankind was daily sinking below the old standard, and the Roman world was indeed peopled by a race of pygmies when the fierce giants of the North broke in and mended the puny breed. They restored a manly spirit of freedom, and after the revolutions of ten centuries, freedom became the happy parent of taste and science."

This was the Rome that the Northern tribes destroyed. Had Romans still existed, there would be a different story to tell. Who, however, was the Roman of this time? A puny mongrel of weak constitution and a feeble mind, a coward in whose veins flowed the blood of many races; in his own opinion the lord of the universe, the most exalted of men, in proof of which he was brazen, ignorant, cunning, thievish, vulgar, servile,

depraved, ready to sell to the highest bidder his wife, his mother, his daughter, his sister, his friends, his country. Withal he had an almost unnatural fear of work, trouble, poverty, suffering, and death.

Who, on the other hand, were the Germans? Men tall of stature, broad of shoulder, with blond hair and white skin; of strong constitution, powerful as the bears of their native forests, daring, brave, virtuous, chaste. Men who feared nothing in the world, and death less than anything else. Men with minds as strong as their bodies. Is it not remarkable that these so-called barbarians valued the works of the Greek genius? Theodoric and the Goths appreciated Greek art, and sought to protect it. They had contempt for the post-Roman and his pseudo-art. The barbarian existed, but not under the white skin of the German.

The depraved Roman world recognized that foreigners alone could prolong its life. The post-Romans continued to revile and imprecate the German barbarians, and at the same time suffered them to fill all the offices through which the Roman world was ruled. Germans were the soul of the legions, and filled the highest military positions. Germans had become the nerve, the vigour, the arm of Rome, long before the first German tribe came in a body to take possession of Roman territory.

Many Germans had been emperors of Rome before this time. When the Germans demanded Roman territory, they demanded that to which they had a right;

for Germans had defended that territory for centuries. Rome could not but grant their request. Teutons were settled at Chartres, Batavians at Bayeux, Suevians at Coutances, Le Mans, and Clermont, Alanes at Auttun and Poitiers, and Franks at Rennes. The Goths were the first who came in a body to demand Roman lands. The request was not granted. The Goths cared little, but took the lands they coveted, leaving it to the Romans to drive them out if they dared. Franks and Burgundians did as the Goths did. Angles, Saxons, and Jutes took possession of the British Isles, the Lombards of Northern Italy.

Wherever these tribes went, a new civilization soon came into being. Their history is the history of a new race with different instincts, greater abilities and higher virtues than those of any other race. The influence of the post-Roman herd on some of these tribes was pernicious in that it mongrelized them and consequently degraded them. This was the fate of the Goths and of the Lombards.

In the lands that the German tribes had taken possession of, they were the lords, not the Romans. It was evident that henceforth Germans only, not Romans, or Germans disguised as Romans, could be rulers of Rome; but the mutual jealousies of the German tribes prevented any one of them for a long time from gaining the ascendency, and from reserving the imperial purple for itself. This ascendency was gained in the next centuries by the Franks, and Karl the Great became the

first emperor of the "Roman empire of the German nation."

"*Ex septentrione lux.*"

Read "Die Grundlagen des Neunzehnten Jahrhunderts," by Houston Stewart Chamberlain; "The Inequality of the Human Races," by A. Conte de Gobineau; "The Decline and Fall," by Gibbon.

CHAPTER XIV

SICILY

WHAT is said of Rome applies to Southern Italy and Sicily as well. Race decomposition was complete. It was even more thorough than in the North. Syrians, Cappadocians and negro slaves had inundated Sicily and Naples. Moreover, no race ever came to Southern Italy in sufficient numbers to maintain itself for any length of time. The number of Normans and Suabians in the South was very much smaller than the number of Lombards in the North. Their mongrelization, consequently, was very rapid.

The Lombards in the North maintained their race for a sufficiently long time to produce a great civilization, the so-called "Italian Renaissance." Even to this day the difference that exists between the Southern Italian and the much less mongrelized Lombard of the North is apparent to every one. The quantity of Teutonic blood in Northern Italy is not sufficient to absorb, to demongrelize, the Southerners, and the mongrelization of the Northerners is gradually progressing. The history of Rome is repeating itself, and the Northerner is gradually deteriorating to the level of the Southerner.

It seems that even in the time when the Roman race

was still in existence, Sicily was mongrelized. Sicily had been settled by races not of the same stock; by races so different that their fusion could not produce a harmonious personality. Sikels, Greeks, and Phœnicians settled in Sicily. The Greeks, that came later, carried to Sicily the blood of various Asiatic races or débris of races, and the Carthaginians brought negro blood with them. Had Rome at the end of the Punic wars contented herself with absorbing Lower Italy and Sicily, it might still have been possible for Rome to absorb these mongrels, and, by inbreeding, create a harmonious Roman race. This Rome did not do. She conquered the world and destroyed herself. Asiatics and Africans poured into Southern Italy, and slaves of all nationalities filled Sicily and increased the race confusion.

In the ninth, tenth, and eleventh centuries, Saracens settled in Sicily, a race belonging to the Semitic stock. As these disappeared in the Sicilian mass, race confusion was increased to an almost incredible extent. Normans came, and Frenchmen and Latins. During the rule of the Normans, each race kept its own laws and language. This enabled the handful of Normans to escape mongrelization for a short time. They were the creators of the short-lived brilliancy of Sicily. The Suabians, that came with the Hohenstaufens, prolonged this period of progress for a short time. As fusion proceeded, the Normans and the Suabians became mongrelized, and Sicily fell into decay.

In 1461, 1532, and 1744 Albanians immigrated to Sicily and Calabria. More races, more confusion. The modern Sicilian who is known the world over is the product of this race confusion.

The mongrel is worthless everywhere.

CHAPTER XV

THE LOMBARDS IN ITALY

TACITUS describes the Longobardi as a tribe which, though few in numbers, more than held their own among the numerous powerful neighbours, by their daring and love for war. In the year 568 A. D., following the line of movement of the Goths, they invaded Italy. They created a kingdom, which retained its independence for more than two hundred years. In 774 it was incorporated with the empire of Charles the Great, and Charles assumed the title of King of the Franks and Lombards. Their nationality survived the loss of independence.

When the Lombards took possession of Italy, little resistance was offered. The post-Roman mongrel was subtle and cunning and weak, exhausted, dispirited, and unwarlike, while the Lombards were cruel, like the Franks and the Anglo-Saxons. After they had occupied Upper Italy, they still continued to send forth bands to plunder and destroy, thus making room for people of their own race. The greater part of the mongrel mass that still called itself Roman fled, and many were killed. Those that remained were brought into a state of servitude, or reduced to a class of half-free *aldii*. The civil

rights of the "Romans" were greatly restricted. The Lombards were rough and harsh, and the Italiots never ceased to hate them, never ceased to fear them. The Lombards, on the other hand, had the most profound contempt for the mongrels. As long as the Lombard kingdom lasted, there was no fusion of Lombards and "Romans," and for several centuries after the incorporation of Lombardy into the empire the Lombards were conscious and proud of their Teutonic nationality.

In the tenth century Liutprand was sent in an official capacity to Constantinople, and he states in his report that Emperor Nicephorus reproached him with the fact that he was a Lombard and not a Roman. Liutprand answered: "We Lombards, Saxons, Franks, Lotharingians, Bavarians, Suabians, and Burgundians despise the Romans to the extent that we apply the term 'Roman' to the enemy that we hold most in contempt. This term 'Roman' embraces baseness, cowardice, mendacity, and every depravity in existence."

Although the Lombards lost their Teutonic speech early, it is evident that with sentiments such as these there was no amalgamation of Lombards and mongrels. The Lombards retained their own legal code until the early part of the sixteenth century. The Goths had been mongrelized quickly, for the reason that they were few in numbers (modern investigators say not more than one hundred thousand), and that they did not expel and exterminate as well as the Lombards did. In Toscana, however, they held their own for a

long time, and the Gothic code existed until the eleventh century. The little Gothic blood that still existed was absorbed by the closely related Lombards. The Lombards, for a long time, were Latinized externally only. Owing to the fact that for a long time there was no amalgamation of Lombards and mongrels, the Lombards were able to produce the civilization which is known as the "Italian Renaissance." It was no renaissance, it was a new creation by a new race.

Houston Stewart Chamberlain writes: "Without exaggeration it can be said that the less Teutonic a country is, the less is it civilized. Whoever travels from London or Berlin to Rome steps from high culture into semibarbarism, into filth, coarseness, ignorance, perfidy, lie, and misery. Italy flourished as long as it contained, although externally Latinized, pure Teutonic elements. For several centuries the country that, during the empire, had already declined to absolute sterility, possessed a reservoir of pure Teutonic blood. Lombards, Franks, Goths, and Normans had inundated the whole country, and for a long time they remained unmixed, especially in the North.

"This was due partly to the fact that, having come as warriors, they formed a caste, and partly to the fact that they had their own legal system. These two causes prevented fusion for a long time. Here, where the uncultivated German came in contact with a higher civilization, he awoke to the consciousness of his own worth, and here many of the causes by which the world

was remade had their origin: erudition and industry, the obstinate upholding of civil rights, and the first blossom of Teutonic art.

"Northern Italy, from Verona to Sienna, resembled in its particularistic development a Germany whose emperor lived north of the Alps. Everywhere German counts took the place of the Romans as heads of provinces. Thus the tendency common to all Teutonic tribes to create free, independent towns developed early in Italy, and became the ruling power in the country. This development commenced in the extreme north, and ever memorable cities, the birthplaces of Dante, Petrarca, Correggio, Leonardo, Galileo, and other immortals, arose.

"Florence, especially, became the home of anti-Roman individualism, the city of Dante, Donatello, Leonardo, and Michelangelo. Now impotent Rome was able to adore herself. The industry and the spirit of enterprise of the Northerners procured vast sums for the papal chair, and at the same time their genius awoke. The Rome that, during a history of two thousand years, had not brought forth one artistic thought, this same Rome suddenly had at her disposal many men of creative genius. All arts and industries flourished. Genius soared to amazing heights, but more quickly than it flared up was it extinguished. This sudden decline was owing to two causes, the fusion of the Teutonic people with the post-Romans, and the extermination of the Teutons in the civil wars, in the wars between the cities, and in personal feuds."

Milan was a city of importance during Lombard rule. As early as 739 it had magnificent walls and towers, beautiful palaces and edifices. Genoa was successively a city of the Goths, Lombards, and Franks. Its commerce was very extensive. The Teutonic character of the city is proved by the year-books of the chancellors Cafarus, Obertus, and Ottobonus. Pisa and Florence were likewise Teutonic towns. The families that in the thirteenth and fourteenth centuries were of importance in Florence were Teutonic families. In the thirteenth century, after a period of quiet development, it began to take the lead in Italian intellectual life; that is, after Teutonic knights, artisans, and peasants had displaced the Romans.

It was fortunate that in the North the Teutonic element was not only a ruling caste, as in the South, but that the whole society was Teutonic. In some of the districts fifty per cent. of the population was Teutonic. The Teutonic race brought Teutonic ideals with it. The Teutonic invaders brought with them the sentiments of honour and freedom, the dignity of man and respect for women. They held Roman depravity in contempt. Morals became purer.

The term "Barbarian" became a term of reproach after the newcomers had lost the consciousness that they were Teutonic, believed themselves to belong to the Latin stock, and began to hold the Germans responsible for the destruction of the Roman empire and of antique art. The barbarian invaders, on the contrary,

protected the ancient works of art. Theodoric the Great was the first to appoint officials to collect and preserve the Greek works of art against the destructive instinct of the mongrel herd.

Theodoric also encouraged the production of art. "He loved to build cities and to beautify them," says Valesianus. He built castles, palaces, and churches; in Pavia, palaces, baths, amphitheatres, and new city walls; in Ravenna, Verona, and Spoleto, magnificent edifices. Goths were the builders, and we are told that they had their own peculiar style. (The writers speak of a "*manu gotica.*") As early as 530 A. D., three Teutonic architects are named, Oelinth, Bulius, and Aldo. There were Teutonic goldsmiths and armourers.

The art ideal became Teutonic. About the same time that the Germanic type began to prevail in painting, it also became the ideal of poetry, first in the Minnesang of the Trovatori. The "*biondo capelli*" and the "*biondi treccie,*" with the snow-white skin, was the ideal of female beauty of the poets from Jacobo de Lentino to Dante, Petrarca, Ariosto, and Tasso.

When Lombardy was an independent kingdom, art began to flourish in the courts of the princes of Benevento, Spoleto, Friaul, and Pavia. In course of time the Lombards lost their language and the consciousness of their descent, but their race, and the capacities and abilities of that race, they retained for a considerable time. For a long time they spoke both their language and Latin. They did not, moreover, accept the Latin

language as they found it. They accepted the Latin vocabulary and impressed their grammar on it, influenced the structure of words, their inflection, etymology, and pronunciation, and helped to create the Italian language. From this race issued the industry and the genius that made Italy famous. L. Passerini, in "Genealogia e storia della famiglia Corsini," states: "The noble families of Florence are all of feudal origin; a few claim to be of Roman descent, but all those whose descent can be proved by documentary evidences spring from the Northern barbarians. All those that were of importance in history were of Teutonic origin. Woltman, in "Die Germanen und die Renaissance in Italien," Pompeo Litta, in "Famiglie celebri d'Italia," Passerini and Giulini, in "Sommario delle 125 famiglie celebri Toscane," and Passerini's monographs prove that nearly all men and families of importance in the political and intellectual life of Italy were Teutons.

Lombard goldsmiths were famous in the sixth century. In the ninth century Wolvinus, a Lombard, erected the altar of San Ambroglio in Milan. The following Italian sculptors and architects are of Teutonic origin: Willigem, Nicolaus, Wiligelmus, Regerius Anselm of Milan, Niccolo Pisano, Andrea Pisano, Ghiberti, Brunellesco, Donatello and Alberti, Michelozzo Michelozzo, Leon Battista Alberti, Donato Bramanti, Michelangelo Buanorotti, Antonio da Sangallo, Benvenuto Cellini, and others.

Of painters Italy has a very great number, and again the great majority are of Teutonic blood. Among these

are Auripert, the first Lombard painter mentioned, Fra Giovanni da Fiesole, Filippo Lippi, Giovanni Bellini, Andrea Mantegna, Giovanni Cimabue, Giotto di Bondono, Allesandro Botticelli, Pietro Perugino, Leonardo da Vinci, Tiziano Vecellio, Giorgio Barbarelli, Mercantonio Raimundi, Raffael Santi, and Andrea del Sarto.

Many of the saints and the most prominent theologians were Lombards. Thomas of Aquinas was of a Lombard family which held the principalities of Salerno and Capua. His grandfather Thomas was married to a sister of Emperor Barbarossa, and his mother Theata was of a Norman family entitled to royal rank.

In poetry the Teutonic influence was even greater than in the domains of sculpture and painting. In the earliest middle ages the Goth Helpidius and the Lombard Paul Warnefrid are named as poets. In the eleventh century Alphanus and Gaiferus wrote Latin poems. The songs of the troubadours inspired the Lombard nobles to write similar poems, and the most famous of these Italian troubadours were Manfred II, Lancia, Alberto Malaspina, Rambertino Buvaletto, Lanfranco Cigala, Jocobo Grillo, and Sordello of Mantua.

The Sicilian troubadours were mainly Suabians and Normans. Among them were Emperor Frederick II, his son Enzio, Mazzo, Ricco Rinaldo d'Aquino, Rugieri Apugliese, Ranieri of Palermo, and Guido delle Colonne. The greatest of Italian poets is Dante Alighieri, of pure Teutonic descent in both the male and the female line. He was born in Florence, the Teutonic character of

which has been pointed out before. Other Italian poets of Teutonic blood are Petrarca, Boccaccio, Luigi Pulci, Ariosto, Matteo Bandello, and Francesco Tassoni.

The Normans and Suabians held a position in Southern Italy, especially in Sicily, similar to that held by the Lombards in the North. The Normans carried their style of architecture to Sicily and Southern Italy, and it flourished there. The best known of these South Italian Norman architects are Mainhard of Ariano, Oderismus of Rome, Savolus, Raymundus de Podio, Leonardus of Atri, Petrus, Cataldus Fusco of Ravello, Robert of Calabria, Wilhelm de Gifono, and Landulf. The two families that were of importance in the development of architecture in Sicily were the Chiaramonti and the Sclafani, both of Teutonic stock. Not a single building of later times can be named equal to those built in Hohenstaufen times by the Normans and Suabians, as, for instance, those of Bari and Bitonto. The Normans and Suabians never formed more than a small minority of the population, and their importance in the political and intellectual history is out of all proportion to their small number. They were strong supporters of the papacy, and Thomas of Aquinas, Telesius, and Filangieri were of Norman-Suabian blood. When the Suabian-Hohenstaufen rule came to an end, the influx of Teutonic blood ceased. The small number of Normans and Suabians rendered their fate inevitable, and they disappeared in the mongrel mass that infested the land.

It has been said that the papacy and the power of the papacy was a creation of the post-Roman Italiots. Nothing is more false. The papacy itself is the continuation of the office of the Roman pontifex, an institution founded by the Romans, not by the mongrels that lived in Italy after the time of Augustus. The elevation of the papacy to a world-power was likewise not the work of the post-Romans. It was the work of the Teutonic race. When the different German tribes fought for the mastery of Italy, they contended for the papal crown, and it became theirs as the imperial crown became theirs.

This is demonstrated clearly by the list of popes. Not less than forty Germanic popes are mentioned as rulers between the years 700 and 1150. It is proved by the list of cardinals and bishops that the Church was Germanized to a remarkable extent. The struggle between emperor and pope, that lasted for centuries, was one not between German and Roman, but between Teuton on the one side and disguised Teuton on the other. Thomas of Aquinas, who furnished the Church its logical weapons, was of a Lombard family. Not the papacy, not the elevation of the papacy to a world-power, was the work of the Italiots.

In the foregoing pages it has been shown that in the Italian Renaissance it was the wonderful Teutonic genius that soared to amazing heights. Ludwig Woltman, in "Die Germanen und die Renaissance in Italien," gives the history, genealogy, and anthropological

characteristics of two hundred famous Italians, and finds that one hundred and eighty of these, that is, ninety per cent., are of Teutonic blood. The researches of Italian scholars, as those of Pompeo Litta, "Famiglia celebri d'Italia," Passerini and Giulini, "Somario delle 125 famiglie celebri Toscane," and Passerini, in his monographs, establish the same truth. The "Italian Renaissance" was the work of a foreign race, and it is for this reason that it had so very little influence in shaping the Italian character.

In the course of centuries the Lombards became mongrelized. Had the Lombards been allowed to continue their work, had Karl the Great not interfered, they would probably have continued to expel and kill a great many of the worthless post-Romans, and would have absorbed the rest. They would have created another Germany, another England, where now there is only an Italy. In the course of time their cruelties would have proved less cruel than the humanity of Charles.

In the mingling of races the cruel fact of numbers counts for more than all the other factors combined. In the south of Italy and in Sicily the Suabian and Norman element was quickly swallowed up by the mongrel mass. In the north of Italy, mongrelization was slower, for the number of Lombards there was much greater than the number of Lombards in the south. In a few districts the Lombards formed fifty per cent. and more of the population. This, however, was true of very few

districts only, and the total number of Italiots was much greater than that of the Lombards.

Mongrelization was inevitable, and is now going on. The Italians of the North are still far superior to the Italians of the South, so much so that they seem to be a different people. Their superiority to-day, however, is not by far as great as it was a century ago. This change is due not to any improvement of the Sicilians, but to the fact that the Italians of the South were for many centuries so thoroughly mongrelized and degenerate that they could not very well become more degraded, while in the North there was great scope for degeneration. It is well known that the Teutonic type is not yet extinct in Northern Italy, but it is not less well known that it is rapidly disappearing. Mongrelization is doing its work; degeneration and degradation are progressing in direct proportion to the fusion taking place there.

Abstract ideas have no power to improve vitiated blood, neither have laws, declarations, constitutions, or other papers with ink on them.

Read "Die Germanen und die Renaissance in Italien," by Dr. L. Woltman; "Die Grundlagen des Neunzehnten Jahrhunderts," by Houston S. Chamberlain; "The Inequality of the Human Races," by A. Conte de Gobineau.

CHAPTER XVI

HEREDITY AND LANGUAGE

THAT children resemble their parents is an every-day observation. The hereditary influence manifests itself in the limbs, head, trunk, colour of the skin, shape and size of the body, nails, hair, gait, countenance, and expression.

Obesity is frequently the result of heredity, and it is not uncommon for it to appear at a certain age in hard-working men, who are suffering want. The osseous system is under the control of heredity. Anomalies of the osseous system are frequently hereditary. There are families in which for many generations members are born with six toes and six fingers. The characters of the digestive, circulatory, and muscular systems likewise are transmitted. There are families of bleeders, in whom a slight wound causes death from loss of blood. The bleeding cannot be checked. There are families in which the heart and blood-vessels are very large; others again in which the heart and blood-vessels are very small.

The character of the nervous system likewise is inherited. Idiosyncrasies are hereditary. There are families who enjoy immunity from infectious diseases,

others who inherit a disposition to these diseases. There are families in which the hair falls out early; others in which the hair turns gray in early youth. Weakness of the inguinal ring, which leads to hernia, is hereditary. Harelip is hereditary. Colour-blindness is hereditary. Excess of pigmentation or deficiency of pigmentation (Albinism) is hereditary. Often there is a great resemblance between the handwriting of a father and a son. Everybody has seen peculiarities of the parents reappear in the children, though these may have never known their parents. The instincts are hereditary; a fish does not come to life with the instincts of a bird, nor the eaglet with the instincts of the dove. No St. Bernard is born with the instincts of the pug, and no Anglo-Saxon with the instincts of the Hottentot.

The talents for music and painting are very often transmitted. Now and then they persist through four or five generations. The history of art thus shows that creative imagination is transmissible by heredity. We often find families of painters, poets, musicians. Poets rarely leave a family. And yet Ribot, in examining the familys of fifty-one poets (from which list no poet of eminence is omitted), finds twenty-one who had distinguished relatives.

Göthe, the brilliant genius in science as well as in poetry, recognized the importance of heredity. He says of himself:

> " Vom Vater hab ich die Statur,
> Des Lebens ernstes Führen,

Vom Mütterchen die Frohnatur,
Die Lust zu fabulieren.

" Urahnherr war der Schönsten hold,
Das spuckt so hin und wieder;
Urahnfrau liebte Schmuck und Gold,
Das zuckt wohl durch die Glieder.

" Sind nun die Elemente nicht
Aus dem Komplex zu trennen,
Was ist denn an dem ganzen Wicht
Original zu nennen?

" Und endlich wird ihm offenbar,
Er sei nur was ein andrer war."

Man is his ancestors. Families of painters are not rare. Every one has heard of the Landseers, Bonheurs, Bellinis, Caraccios, Teniers, Van Ostades, Van der Veldes, and Mieris. In a list of forty-two painters, — Italian, Spanish and Flemish, — held to be of the highest rank, Galton found twenty-one who had illustrious relatives. Heredity appears plainly in the art of music. The Bach family produced in less than two hundred years one hundred and twenty musicians of merit, many of them of the first rank. Families eminent in science are not rare. Many scientific men take after their fathers. The mothers of numerous men of science were remarkable women.

" The best that we have is not of our own creation; our reason, our abilities, the form in which we think, feel, and act are transmitted to us " (Herder).

Depraved mentality likewise is transmitted. Suf-

ferers from alcoholism leave children who are physically, morally, and intellectually degenerate. Dipsomania is hereditary. In the descendants it is often represented by neurasthenia, hysteria, epilepsy, idiocy, insanity. Mental maladies are transmissible; hallucination, paranoia, dementia, epilepsy, idiocy reappear in the same family again and again (v. Ribot).

Professors tell us that language is not hereditary; they tell us that if a child of a highly civilized race were exposed in a forest, and brought up there in isolation (brought up presumably by gorillas or by professors), that child would not speak the language of his ancestors. This is logic produced by a wonderful cerebration. These same professors tell us that the musical abilities of Bach and of Mozart were inherited. Probably they assume that these were born with pianos dangling about their necks, and singing at birth Schubert's songs instead of the usual baby singsong. The professors probably are willing to admit that, if these men, who inherited their musical genius, had been brought up in isolation under the tender care of gorillas or professors, they would never have become the masters they developed into. Even the professors admit that education did not give them their genius. If at birth the leg of a child be flexed on the thigh and the foot on the leg, and the whole leg from the hip to the toes be tightly bandaged and left in that condition for twenty years, the child will not be able to walk; the leg will be so thoroughly crippled that the tortured human being will never be able to use that leg.

Such crippling of the leg is in every way analogous to the crippling of the brain, on which as a premise the professor bases his conclusion. Not the speech itself is inherited, but the ability to acquire that speech. Education cannot create something out of nothing. It cannot do more than develop that which is in us. If the germ of language is not in us, not a hundred thousand professors, not all the education in the world, will make us able to use language.

The importance of education is immensely overestimated. Almost any living creature can be trained to the mechanical trick of reading and writing, a trick that most coolies are up to. Dogs are trained to perform more wonderful tricks than that, as may be seen at any circus. Education produces nothing; it creates neither thinking power nor originality nor genius; but frequently it stamps these out by its levelling tendency. The lives of the great generals, poets, artists, and thinkers prove that the influence of education on them was insignificant.

To a large part of those who read, reading is an anodyne, a narcotic, a substitute for opium, cocaine, alcohol; more detrimental, possibly, than these poisons. Libraries, public schools, novel and newspaper reading have educated the public to such an extent that it believes anything that is in print; for instance, the wildest patent medicine advertisement. Even the quack who sells rings for the cure of diseases finds his dupes among the reading public: "Rheumatism now relieved by

science. The relief is obtained by the elimination of uric acid. It is done by wearing a ring on the finger. A trial convinces the most skeptical. One ring, $2. Beware of imitations!" Reading frequently obliterates the native wit.

"The power of instruction is seldom of much efficacy, except in those happy dispositions where it is almost superfluous" (Gibbon, "Decline and Fall of Rome.)"

When the Greeks began establishing vast libraries, they had long been a mongrelized, rotting race. It is said that the Goths, when they had captured Athens, were preparing to burn the splendid libraries which adorned the city, but a Gothic soldier dissuaded them from it by telling his countrymen that it was better that the Athenians should continue to waste their time in their halls and porticos over their books than that they should occupy themselves with manly exercises. Gibbon thinks that the Goth reasoned like an ignorant barbarian. George Finlay thinks that the barbarian reasoned like an able politician. Education, let it again be said, produces nothing. The power to use language is an inherited ability. More than that, a great language is the greatest production of a great race. It has been developed not by one generation, but by a thousand generations, nay, by thousands of generations. More powerfully than any other factor, probably more powerfully than all the other factors combined, has it helped to shape the brain, the mind, the soul of that race. A great language is a sacred heirloom. It is inseparably united with the soul

of the people. Separate the two, and the soul withers. If there is any truth in heredity at all, if it is true that children resemble their parents (and if they do not, they are certainly monsters), then it is also true that the ability to feel and think most clearly and most thoroughly is greatest in the mother tongue, and is hereditary.

When Greek was spoken by the Greeks only, works were produced which are even now the wonder of the world. When Greek had become the world language and was spoken from the Euphrates to the Pillars of Hercules, nothing was produced in that language. The speaking of the same tongue leads to promiscuous crossing, which soon stamps out all race characteristics, and all greatness with them. The history of the Latin language illustrates the same truth. After the time of Augustus, Rome accomplished nothing that was great. Justinian's collection of laws was a compilation in which the now fossilized Roman law continued to petrify. It was after new races had developed and created languages of their own that creative power reappeared in Spain, Gaul, and Italy.

It can be proved that this condition exists in the United States. (*v.* Chapter XXVI.)

A people that adopts another tongue can do so without degenerating only if it becomes a people capable of using both languages for generations. When many Huguenots went to settle in Berlin they were exempted from taxation for a considerable time, and the Germans paid for the schools in which French was the language of instruc-

tion. For a long time they spoke French as well as German. The Germans recognized that speaking the German tongue and shouting the praise of the Elector was not sufficient to make them Germans. A slow, long-continued process of absorption was necessary for that and the Huguenots have become absorbed and Germanized to the marrow of their backbones.

In regard to the Poles, the Germans pursue the same policy of slow and thorough absorption. The number of Poles that was incorporated with Prussia one hundred and thirty-five years ago was less than one million; the receiving population of Germany was more than twenty million. The Germans gave the Poles public schools in which Polish was the language of instruction, and German was taught as a foreign tongue. Very gradually German was made the language of instruction in different subjects, and this year they began to use German as the language of instruction in all subjects. The Germans have civilized and Germanized the Poles. The German Poles differ from the Austrian Poles and Russian Poles as much as the Italians of the North differ from the Italians of the South.

One hundred and fifty years ago the Poles of Prussia were German-Slavic mongrels, and their worthlessness is proved by every page of their history. The Germans are not anxious to replace the Polish-speaking mongrel by a German-speaking mongrel. They want Germans there. And they are succeeding. There are to-day in the Eastern provinces of Germany 7,808,808 Germans

and 3,081,832 Poles. They do not wish to absorb the Poles quickly. They are content if the number of Poles they absorb, plus those that emigrate, is a little greater than the birth-rate. "Throughout nature noble growths are slow."

As Germany prospers it is in need of workmen. Slavs from Russia and Austria are permitted to come to Germany and earn money, but they are not permitted to settle in Germany. Russian and Austrian Poles are compelled to leave Germany every year for a number of months. When times become less prosperous, Germany expels all foreign workmen. Millionaires and landowners exclaim against this restriction policy and brand it inhuman, illiberal, cruel, not in accordance with the spirit of the time, and what not. The people of Germany, however, will allow their race to deteriorate neither for the sake of French phrases nor for the sake of landholders and millionaires.

The Germans know that the importance of language is second to that of blood only.

The Jews also know it. They do not readily yield the language which their ancestors have spoken for centuries. Spain has not treated her Jews well, and yet the Spanish Jews hold tenaciously to the Spanish tongue. They know that by rapidly forgetting their ancestors' tongue, they become less able than they were before. The German Jews do not forget the German language; they acquire rapidly the tongue of the people among whom they live. They are as good citizens as the men of other

races, but they know that the language that has been spoken for centuries impresses itself on the brain, and that if they neglect that language they will become less able men, less worthy citizens.

It seems that a language spoken for a long time creates its own physiological brain-centre. It is known that in the third left frontal convolution a centre exists which controls the capacity for language. Upon the integrity of this centre the ability to use language depends. The ability to read and to write depends upon a brain-centre.

Cases of aphasia have been reported which seem to indicate the probability that each language creates its own subordinate brain-centre. The following case was recorded in New York. Man, sixty years old, born in Alsace before that province was ceded by France to Germany. French and German were spoken in the family for at least a hundred years. Spoke English fluently. Affected with aphasia. He first lost the ability to understand spoken German and spoken English. As the aphasia progressed, he lost the ability to understand spoken French and the ability to speak and write English. Then he lost the ability to speak and read German. Finally he was able to read a sentence written in English, and to write an answer to it in German. He had lost all other capacity for language.

Similar cases have been reported. Patients suffering from aphasia have lost the ability to use one language, and retained their ability to use another for a consider-

able time. These cases suggest the probability at least that the disease attacked at first the location where the centre for the one language was situated, and later extended to include the centre of the other language. The same holds good for the writing and for the reading centres. The importance of language is second to that of blood only.

The brain-centre which has been active for generations is hereditary, and cannot be replaced in a few generations by another centre. Conscious thought grows out of the subconscious mind; it is its flower, as it were, its least important part. The subconscious mind is the repository of the thought and experience of many generations. The language of the race forms the connecting link between these generations. Man as he comes into this world is not dead matter at the mercy of his environment. Many generations have contributed to make him as he is. He comes into this world with a nervous system, with brain-centres, with a soul, which predispose him to think, to feel, to act, to speak as his ancestors have thought, felt, acted, and spoken.

Very slowly can one race absorb another; the attempt to do so quickly leads to the degeneration of both. Very slowly can one language be substituted for another. If it be done quickly, nothing will be said in the acquired tongue that is worth hearing. (*v.* The Greek language, the German-Americans.)

Read " Heredity," by Th. Ribot.

CHAPTER XVII

RACE PROBLEMS IN GERMAN LANDS

"ἀμείνονες πάτρων." (Homer.)

POLITICAL boundaries shift. The term Germany in this chapter stands not for the German empire only, but for the German lands of Europe. Only sixty-five per cent. of the Germans live in the empire. Germany extends from Riga in the east to Holland and Flanders in the west, and includes those countries; it extends from the North Sea, Denmark, and the Baltic Sea in the north to the Adriatic Sea and the Carpathian Mountains in the south and southeast. The countries included in that territory that do not belong to the empire are separated from the empire politically only. Intellectually, morally, racially they always have been and never ceased to be German provinces; as German as Bavaria, Prussia, Saxony, or any of the other German states. Politically these countries have been parts of Germany for centuries, even until comparatively recent times. Probably in a short time they will again be united to the German empire.

The Austrians in 1866 did not secede, but were forced out of the German Union. They have never ceased in their efforts at getting back. The Swiss in 1499 did not

secede from Germany, but threw off the tyranny of the Habsburgs. Political relationship continued to exist between Switzerland and the other German states until very recent times. Economically Switzerland has become a German province within the last twenty years. Without the German trade Switzerland would be very poor indeed. Moreover, of what does the independence of Switzerland consist? Of nothing but a coloured patch on the map. In reality those small German countries, that are fractions and not units, are dependent. When they were surrounded by other fractions of the same unit, they were of some importance, but to-day they depend entirely on the good-will of their neighbours.

The character of the people begins to reflect the real dependence of the country. Formerly Switzerland was a country of stalwart mountaineers. To-day it is a country of hotel-keepers, waiters, barkeepers, and servants. And not only of servants, but of serviles. The Bavarians, Saxons, and others, who have exchanged the independence of the coloured patch on the map for real independence in union with their brethren, are becoming freer, prouder, and more independent every day. This development is but natural, for the loss of a finger cripples a man, but does not destroy him. The severed finger, however, can never be the man. The Netherlands have been separated from Germany politically since 1648. In every other way the relation between the two has always been very intimate.

All of Prussia was originally a Low-German (Dutch and Flemish) colony. The inhabitants of Holland are about five million Low-Germans. The total number of Low-Germans is about twenty-five million. Most of the Low-Germans consider themselves Germans also in their political relationship. The people of Flanders (Vlamens, Flemings) are Low-Germans like the Dutch, and the chief difference between the two consists in a line on the map. There are about four million Vlamens in Belgium, about nine million Low Germans in the two Netherlands. The Dutch and Flemish languages are so much alike that after some differences in spelling have been eliminated, the two become one dialect.

This change has lately been agreed upon by the Low-German language conference. Dutch, on the other hand, is a Platt-Dutch, that has developed but little apart from other Platt-Deutsch dialects. Dutch differs but very little from the Platt-Dutch dialects spoken in the northwestern part of Germany. German poets have written works in Flemish, which can be read and understood by every intelligent German, as he can understand the works of Reuter. Dutch is a Platt-Dutch dialect that has adopted local colours, as every one of the Platt-Deutsch dialects spoken in Germany has. German historians always regarded the Dutch as Germans, and always considered the history of the Netherlands as a part of the history of Germany. A history of Germany without the history of the Netherlands is incomplete.

Germany and the Netherlands stand and fall together. The conditions which enforce a union are: unity of race, of spirit, of language, of economic interests, and the distress of the Netherlands. They have an enormous trade, which they cannot protect; they have colonies which are at the mercy of any country that cares to take them; they have a large population which they cannot feed. Politically their independence, like that of Switzerland, consists in the different colour on the map. To-day they are the valet of one nation, to-morrow of another. The Netherlands can regain their former importance, independence, activity, and honour only in close union with their brethren.

Economically the Netherlands are German provinces. Their trade is enormous, out of all proportion to the size of the country. It is this enormous trade alone which enables them to support more than three hundred inhabitants to the square mile. And this trade comes from Germany. It is Germany that gives food and shelter to at least half the population of the Netherlands. If the low countries were inhabited by Slavs or Latins, the Germans would have built a Rhine canal many years ago, and would have thereby diverted their trade from Dutchland to Deutschland. The Dutch, however, are Germans, and the hundreds of millions of dollars that the Dutch gain are not considered lost.

The Germans do not wish to annex the Netherlands. It is their custom to do their work slowly and thoroughly. Slowly, silently, steadily do German ideas and ideals

become Dutch ideas and ideals, and Dutch ideas and ideals German ideas and ideals. Deutschland began the conquest of Dutchland long ago by awakening and developing race consciousness; by allowing German trade to drift freely into these lands, bringing it home to the Dutch that the two countries belong to each other, and that it is the smaller brother who gains the most by clasping hands with the stronger brother. Moreover, Germany is a federal country, like the United States, and state rights are held more sacred in Germany than anywhere else. As one of the kingdoms of the German empire, the Dutch and Flemish lands would retain complete local autonomy. The Germans will not annex the Netherlands; they will wait until these German lands will join the German federation. And the sentiment "One with Germany" is becoming more powerful every day. The Flemish movement in Belgium is very strong and is increasing in vigour and intensity. A large part of the work is being done by the "Society for the Unification of Germany, the German Culture Society" (Alldeutscher Verband).

Many of the best men of Germany, Holland, Austria, and Flanders are among its most active members. Their work is a slow work, consisting mainly in creating and strengthening the desire for the completion of German unity. As far as the Netherlands are concerned, the Boer War helped them considerably. The Dutch consider the Boers fellow Dutchmen, and the war an outrage against themselves, who suffered many outrages at the

hands of England and France; because the Netherlands were small, not a nation, but the small fragment of a nation. The Boer War brought it back to them that it was England that took from them New Amsterdam; that it was France and England that deprived them of Brazil; that it was England that took from them Cape Colony, Demerara, Essequibo, and other colonies; that it was England that destroyed their commerce; that it was France that deprived Holland of all her ancient privileges and her local autonomy and made her a department ruled from Paris.

Other races besides the German live in the German lands of Central Europe. In the northeast are Livonians and Lithuanians. In the east, Poles; in Belgium, Walloons; in the north, Danes; in Switzerland, Frenchmen and Italians; in Austria — Slovenians in Styria and Carinthia, Czechs in Bohemia, Italians in Tyrol; Magyars, Slowacks, Roumanians and Servians in Hungary, Poles and Ruthenians in Galicia.

What do the Germans intend to do with these peoples? Are they eager to Germanize them? By no means. France is to have the French parts of Switzerland and Belgium. Italy the Italian canton. Germany, France, and Italy are the three magnets that attract the German, French, and Italian splinters in Switzerland. The Danes in the North are becoming Germanized rapidly. They are of a race very closely related to the German. Intermarriage of German and Dane is no crossing. The Germans absorb the Poles in the eastern provinces. Many

of these Poles are Germans who during the reign of Catherine settled in Poland, and who were forced to accept the Polish language.

The re-Germanization of these does not deteriorate the German race. For one hundred and fifty years the Germans have been absorbing Poles slowly in order to prevent a great influx of Polish blood into German veins. They gave the Poles schools in which the Polish language was used as the language of instruction, and very gradually German was substituted. The Germans are well satisfied if the number of Poles they absorb plus the number of those that emigrate is a little greater than the birth-rate. Emigration of the Poles is encouraged.

Poles from Austria and Russia are not allowed to settle in Germany, in obedience to the physiological law that crossing must be followed by inbreeding if it is not to lead to the deterioration of the race. Lithuanians and Livonians are not absorbed. They differ from the Germans considerably, and the number of Germans in that territory is small. The Germans are content if Germans remain the upper caste they have formed for seven hundred years. As the number of Slovenians is small, the rapid absorption of them does not endanger the German race. The Germans, however, prefer to go slowly. They do not wish to absorb any race quickly.

In 1846 there were 640,300 Germans and 364,700 Slovenians in Styria; in 1900 these numbers had changed

to 902,300 for the Germans and 409,000 for the Slovenians, so that the percentage of Slovenians has fallen from thirty-six to thirty. As Germanization proceeds, the process becomes quicker and in the years 1890 to 1900 the relative gain of the Germans and the loss of the Slovenians was annually eighty-eight per thousand. Carinthia shows the same development. In Bohemia the Czechs are endeavouring by all means, fair and foul, to repress the Germans, but in vain. The spreading of the Germans seems to be as irresistible as fate. The census reports indicate a German gain of one per cent. for every ten years. Not that they will never absorb the Czechs is a cause of anxiety to the Germans, but that they are absorbing them too rapidly.

The Germans are not sorry that German scholars studied the half-forgotten Czechs' tongue and revived that language for them. Promiscuous crossing vitiates the blood, and the future of Germany lies in the blood. A Germany inhabited by a German-speaking mongrel is worthless, no matter how rich it may be; race is more important than riches. Not the greatest happiness of the greatest number, but the greatest efficiency of the greatest number, is the German ideal. The thoroughbred alone is efficient. The Germans recognize that the Anglo-Saxons in America have overestimated their absorbent capacity immensely. The Germans make it difficult for people not of the German race to settle in Germany.

" Was Euch nicht angehört,
Müsset Ihr meiden;

Was Euch das Inn're stört
Dürft Ihr nicht leiden,"

admonishes Göthe his fellow citizens.

Promiscuous crossing destroys the harmony of the soul.

The number of Slowacks who emigrate to the United States is greater than the birth-rate. They are, in fact, becoming transplanted to the United States, and the Germans are well satisfied with the transplanting.

Germany must expand or it will suffocate, and it is no nation's duty to commit suicide. Austro-Hungary, Germans demand, must again become a German colony. Southeastern Europe is the German colony of the future. The German and Austrian demands are:

Austro-Hungary must be maintained at all costs, by war, if necessary. The two countries form an indissoluble union each guaranteeing to the other the maintenance and independence of its territory. Both adopt the same system of taxation, railway-tariff, postal-telegraph and telephone systems; the same economic laws for the protection of workmen, women, widows, children, and orphans; the same insurance laws against sickness, accident, and invalidity. Germans are allowed to move freely from the one country to the other. Each of the two countries reserves the right to make more difficult or to prohibit the immigration of other races.

German is the language of both armies. Every officer must prove his ability to speak German fluently. German recruits only are drafted for the artillery,

engineer, telegraph, telephone, railway, and aeronaut regiments.

Citizens of the one country may become citizens of the other country without losing their citizenship in the former. Citizens of both countries may serve in the army of either country. German is the language of the army and of the navy, and of the postal, telegraph, telephone, railway, police, and customs services.

No attempt must be made to absorb Czechs, Roumanians, South Slavs, and Magyars. That the Hunnic-Slavic-Wallachian mongrel calling himself Magyar is worthless, every page of his history attests. Civilization does not owe one thought, not one suggestion (unless it be that of goulach) to the Magyars. Petõfi was a Slav, and Maurus Jokai a Jew.

In order to prevent the rapid absorption of these peoples, the following languages are recognized in Austro-Hungary:

German alone in Upper Austria, Lower Austria, German Bohemia, German Moravia, German Silesia, North Tyrol, Vorarlberg, Styria, Carinthia; German and Czech in parts of Bohemia, Moravia, and Silesia; German and Magyar in Hungary, with the exception of Transylvania, Slavonia, and Croatia; German and Roumanian in Transylvania; German, Roumanian, and Ruthenian in Bucovina; Polish and Ruthenian in Galicia; South-Slavic in Croatia, Slavonia, Dalmatia, and Bosnia; German, Italian, and South-Slavic in Triest and Istria.

The language of the public schools is the mother tongue of the pupils.

Every official and government employee must be able to speak, besides German, another of the recognized languages of Austro-Hungary. In every part of Austro-Hungary where German is not a recognized language, the Germans pay for their own schools and are exempt from the school tax.

By these means the Germans will effectually prevent a rapid absorption of non-German races. German emigration will again be diverted into Austro-Hungary. All of Central Europe will eventually become Germanized, if they go about it as slowly as they have heretofore; if they do not begin to suffer from paranoia, and to think that they can absorb several millions of people and their descendants in a century. They can mongrelize them, degrade them and themselves, but absorb and Germanize them in a century they cannot.

The Germans, however, recognize that promiscuous crossing destroys the race, and that even moderate crossing must be followed by inbreeding, or the crossing will be detrimental. Their recognition of this law and their obedience to this law will make them the strongest of races, the most powerful nation that has ever come into being. The future of Germany is in the blood. In life the straight line is not always the shortest distance between two points.

Promiscuous crossing does not produce a new race, but stamps out all race characteristics and all greatness.

"Crossing obliterates character" (Darwin).

"So viel ist wohl mit Wahrscheinlichkeit zu urteilen, dass die Vermischung der Stämme, welche nach und nach die Charactere auslöscht, dem Menschengeschlecht, alles vorgeblichen Philanthropismus ungeachtet, nicht zuträglich ist" (Immanuel Kant).

"Tied down by Race and creed and land and station,
Go learn to find thy strength in limitation."

Read "Deutsche Politik," by Ernst Hasse; "Die Zukunft des Deutschen Volkes," by Karl Jentsch; "Die alldeutsche Bewegung und die Niederlande," by Fritz Bley; "Die Schweitz," by Prof. Hunziker; "Die Ostmarken," by Ch. Petzet; "Steiermark, Krain, und Küstenland," by Dr. P. Hofman von Wellenhof; "Böhmen und Schlesien," by Karl Türk; "Tyrol," by H. Nabert; "Ungarns Tausendjährung," by Heinrich Wastian; "Deutschtum und Magyarisirung," by Dr. Fr. Guntram Schultheiss; "Alldeutsche Blätter," "Der Hammer."

CHAPTER XVIII

THE SOUTH AMERICAN MONGREL

It has been said that the degeneration of Spain is due to the fact that Spain is Catholic, a statement in which there is as much truth as in the statement that the deterioration of Egypt was caused by the Egyptian priests. When Spain was Gothic it was great and it was Catholic. The Northern races were great before they were Protestant, when they were Catholic, and great before they were Christian. Christianity sends many to heaven, many more to the other place, but regenerate a race it cannot. It cannot change the blood that rolls in the veins.

Race impresses its characteristics on the religion that a people profess. The Catholicity of Gothic Spain was not the Catholicity of modern Spain. With the post-Gothic Spaniard, the Iberian-Gothic-Moorish-African mongrel, Catholicity degenerated into the crass fetishism which is the religion of modern Spain. The Catholicity of Southern Italy is likewise a fetishism in accord with the African blood that flows in the veins of the Southern Italian. The Iberian fetishism became degraded to a still greater extent in South America, in consonance with the progressive degradation of the American mon-

grel, the American Spaniel, and Portugack. The Catholicity of the Irish or of the French is essentially different from that of the Iberians. The Catholicity of the South German is love for art, colour, music, life. Göthe, although a Protestant, preferred in life and in art the warm glow of the Catholic Church.

Religion does not cause the degeneration of a race, it degenerates with the race. The Spaniard who, in comparing Germany and Spain, thinks that the difference is due to the university system of Germany, that German patriotism and superiority, that the greatness of the empire, is created by schools and universities, is overestimating the importance of universities immensely. German universities accomplish so much, because the German race is a great race. A thousand German universities in Spain could do nothing for Spain. In a short time they would deteriorate to the Spanish level. Great races have great schools, but schools never make a race great. It all depends upon the blood.

As long as Gothic blood prevailed in Spain, Spain was great. After the Moorish wars were over, the Spaniards and the Portuguese fused with the Moors that remained. The Moors introduced Arabian and negro blood. In the fifteenth century the Portuguese acquired African possessions, and, carrying negro blood in their veins, elective affinity caused them to cross freely with the negroes. At first the negro blood came to Portugal in droplets; later it became a flood. It flooded Spain as well as Portugal.

These Iberian-Gothic-Arabian-negro mongrels colonized South America, Mexico, Central America, and the West Indies. What have they accomplished? Is it not true that Iberia laid rotten eggs in South America, and that the United States acted as their incubator and brooder? Let us examine the facts.

After the Cuban war we were told that the Cubans were freedom-loving, independent, and able; in short, that they were supra-Americans. To-day we know that the Spanish-negro mongrel is worthless, incapable of appreciating, incapable of maintaining self-government, and that Cuba is a bigger Santo Domingo. We have them on our hands, and do not know what to do with them. Annex them, and have a flood of negro blood injected surreptitiously by the quasi-whites of Cuba? Self-government has been tried in Cuba; it has failed. There always is one general "Idiotes," who is not elected, and he takes to the brush as heretofore.

Rottenness will continue to prevail. Autonomy may be tried again, the Cubans will fail again. Fail, because the people of Cuba are worthless. Weyler's reconcentrado system is the only one that will make these bush-rangers work. They are rotten to the core. And that degraded humanity we want to absorb? Self-degradation is the only possible consequence.

The fusion of whites and Indians produces mestizos, the fusion of negroes and Indians produces Zambos. Both mongrels are vastly inferior to the pure Indian. It has been said that it is physiologically inexplicable

why only the bad qualities of the whites and of the negro are transmitted to the mongrel offspring and never the good qualities of the Indian. All laws of nature are inexplicable; we recognize them, but we cannot explain them.

That the mongrel is worthless is a law of nature. Every animal breeder knows that the canine mongrel is inferior to the parent races. There is no reason whatsoever for the opinion that man is exempt from the penalties which are the consequences of violating nature's laws.

Mexico is a country inhabited by whites, Indians, and white-India mongrels. The latter class comprises four-fifths of the population. In the brief life of Mexican national existence are recorded no less than three hundred revolutions. We are told that, since Diaz has been President (dictator), the Mexicans have kept the peace, that they are progressive and prosperous. This means that absolutism is the only possible form of government for the mongrel. It is more than probable that the death of Diaz will precipitate a revolution. It is very improbable that another dictator of Diaz's calibre will be found. Probably one general "Idiotes" after the other will usurp the government; and the chaos, which for the time being is more or less concealed, will again become evident.

The prosperity of Mexico, its progress, are due entirely to the foreigners, Americans, Germans, and English.

Where these are not, there is not a sign of progress. Of natives there are practically two classes in Mexico; those of Spanish origin, narrow-chested, and lacking in physical vigour as well as in character and mental strength, men of whom the white race has no reason to be proud; far superior, however, to the other four-fifths. Excluding the government lands, the 767,000 square miles of Mexico's territory are in possession of six thousand persons belonging to this upper fifth. The other four-fifths are slow-witted, stupid, without individuality. They are animals, and their only human qualities are their superhuman mendacity and their ability to consume pulque.

Engineers have seen the peon, instead of trundling wheelbarrows along planks laid down for that purpose, take up the planks and carry the wheelbarrows bodily up the embankment, each wheelbarrow on the shoulders of two men. That Diaz forced his subjects to keep the peace, speaks well for Diaz, but says nothing for the Mexicans. Guzman Blanco forced the Venezuelans to keep the peace for twenty years, but improve them he could not, and they remained as degraded as they were before Blanco's time. The despots Lopez I and Lopez II, who ruled Paraguay for many years, forced their mongrel subjects to submit to their absolute rule, and Paraguay reached a comparatively high degree of wealth and material well-being, but they could not regenerate the people.

The Mexicans are as degraded to-day as they were

before Diaz's peace era. These people we want to absorb! It has been said that the day is not far off when we will have absorbed Mexico. That absorption cannot but cause the degeneration of the people of the United States. Our expansion costs more than it is worth. When A. von Humboldt was consulted as to the future of Mexico, he said: "The United States will absorb it, and then crumble to pieces." With the degradation incident to the absorption of the Mexicans his gloomy prophecy would soon be realized.

In Central America we have whites, negroes, Indians, and the great mass of mixed breeds, the Ladinos. The small upper class is arrogant, stupid, lazy, mendacious. The others are like the peons of Mexico. These are countries belonging to the richest, most fertile, most blessed regions of the globe. A race that is worth something could change them into a paradise. We prefer to support these so-called republics, and to prevent decent Europeans from establishing flourishing Switzerlands, spreading civilization. We support communities that reek with rottenness, degradation, and disease.

Travelling statesmen tell us that we should extend the respect toward the South Americans which they so well merit; that they are honourable men. To mention Venezuela is disproving the statement. The English language has not adjectives sufficiently strong to even suggest the rottenness, the concupiscence, the mendacity, and the cowardice of that Spanish-Indian-negro mongrel.

Of the Brazilians Mr. Biggs Wither says: "They might live like princes with such wealth of nature around them; but in the great majority of instances they certainly seem to prefer to live like pigs." Ex-Consul C. C. Andrews writes: "The condition of primary instruction is deplorable. Pernambuco still shows some traces of a quarter of a century of Dutch government and especially of the administration of that able statesman, Prince Maurice of Nassau. The Dutch occupied an important part of Brazil, including Pernambuco, thirty-seven years, from 1624–1661, and then, through the influence of England and France, were made to yield it up to Portugal. It would have been better for the rest of Brazil if so thrifty a nationality had remained a near neighbour." (From "Brazil," by C. C. Andrews).[1]

France and England wanted vermin and nothing but vermin in South America then; we want vermin and nothing but vermin in South America now. "The half-breeds are a lazy and troublesome class, much inferior to the original stock." Mr. Andrews continues:

"Alfred Wallace says of the Amazon valley: 'In the districts we passed through, cotton, rice, coffee might be grown in any quantity and of the finest quality. . . . A man can work as well here as in the hot months in England, and if he will work only three hours in the morning and three hours in the evening he will produce more of the necessaries and comforts of life than by

[1] Courtesy of D. Appleton & Co.

twelve hours' daily labour at home. . . . It is a vulgar error, copied and repeated from one book to another, that in the tropics the luxuriance of the vegetation overpowers the efforts of man. . . . The primeval forest can be converted into rich pasture and meadow-land, cultivated fields and gardens, with half the labour, and in less than half the time required at home. . . . In the whole Amazon valley no such thing as neatness has ever been tried.'" He recommends the Rio Negro country for settlement and cultivation.

Professor Agassiz says: "Two things are strongly impressed on the mind of the traveller in the upper Amazon valley, — the necessity of a larger population, and of a better class of whites, before any fair beginning can be made in developing the resources of the country." Not only is the white population too small for the task before it, but it is no less poor in quality than meagre in numbers. It presents the singular spectacle of a higher race receiving the impress of a lower one, of an educated class adopting the habits and sinking to the level of the savage. It is a mistake to suppose that this valley is abundantly supplied with subsistence.

"In the midst of a country which should be overflowing with agricultural products," Mr. Agassiz states, "neither milk nor butter nor cheese nor vegetables are to be had. You constantly hear the people complaining of the difficulty of procuring even the commonest articles of domestic consumption, when, in fact, they ought to be produced by every landowner. In the Upper Amazon

valley, a well-stocked turtle tank is to be found in almost every yard, as the people depend largely upon turtles for their food." With reference to the mixture of races, Professor Agassiz records the following opinion: "Let any one who doubts the evil of this mixture of races, and is inclined from mistaken philanthropy to break down all barriers between them, come to Brazil. He cannot deny the deterioration consequent upon the amalgamation of races, more wide-spread here than in any country in the world, and which is rapidly effacing the best qualities of the white man, the negro, and the Indian, leaving a mongrel, nondescript type, deficient in physical and mental energy" (From "Brazil," by C. C. Andrews).

The Portuguese, carrying the blood of coloured races in their veins, readily crossed with the Indians when they came to South America. They degraded themselves to the social level of the Indians. Mr. Bigg Wither says: "In the great majority of cases they certainly prefer to live like pigs." In the streets of Rio, Sao Paulo, and other cities, silk chimney-pot hats and Prince Albert coats, Parisian gowns and hats, are more common than on Fifth Avenue in New York; in every other way they "prefer to live like pigs." Filth and impurity, physical and moral, characterize Brazil. In Sao Paulo sexual perversion is more than common. The population is depraved to an incredible extent. It is considered indecent for a man to own a mare. On many haciendas she-goats are not kept,

for the same reason. And they are all honourable men!

Concerning the Germans in South Brazil they are decent and worth something only as long as they remain German. The Brazilianized descendants of Germans in Sao Paulo are more degraded, if possible, than the natives. It is deplorable that the Germans there, becoming Brazilians, serve only the purpose of injecting activity into a lazy, vicious, filthy mass. The mongrelization of the Germans of Rio Grande do Sul is a question of time only; their number is too small to prevent it. At present there are towns in Southern Brazil that are German in every way, inhabited by clean men, clean women, and clean children, but their degeneration is inevitable. The German immigration to Brazil is very small; in every way possible Germany discourages emigration to South America. Germany wants no colony there, for she is collecting her forces to colonize semi-Asia, *i. e.* Southeastern Europe.

Decency is to have no home in South America. Ex-Consul C. C. Andrews says: "On the whole, I should not advise any of our Americans to emigrate to Brazil; we have much better openings at home for our people. . . . Since the Civil War probably four thousand Americans emigrated from the Southern States to Brazil, of whom many were experienced agriculturists and possessed means; but four-fifths of these have returned to the United States, and many look forward to doing the same. . . . There are a number of our

people in the Amazon valley, engaged in agriculture, who bitterly regret having come to this country, and who are only struggling to make a little money to allow them to return" (From "Brazil," by C. C. Andrews). Decency is to have no home in South America. It will have no home there until better races take possession of and rule these countries.

Peru is the country of complete moral, intellectual, and material bankruptcy. The degeneration there is even greater and has been more rapid than in the other South American countries, and the cause is the infusion of Chinese blood into the veins of the white-negro-Indian compound. There are scarcely any Indo-Europeans of pure blood in Peru, for with the exception of pure Indians in the interior, the population consists of mestizos, Zambos, mulattoes, terceroones, quadroons, cholos, musties, fusties, and dusties; crosses between Spaniards and Indians, Spaniards and negroes, Spaniards and yellows; crosses between these people and the cholos, musties, and dusties; crosses between mongrels of one kind and mongrels of the other kinds. All kinds of crossbreeds infest the land. The result is incredible rottenness. The so-called whites are narrow-chested, anæmic, lacking in physical vigour and in character. The men stand on the corners talking scandal, and utter obscenities whenever a woman passes. The streets of the cities swarm with beggars.

Peru abounds in natural resources, — and its mountains are full of coal, petroleum, gold, silver, copper,

platinum, tin, and other metals. Owing to differences of elevation, it includes regions with every variety of climate. Where is the race that will settle there and utilize these riches? It cannot come as long as the United States is the protector and therefore the disseminator of rottenness and depravity in South America.

Paraguay and Uruguay are as fertile as Central Europe, and the climate is delightful. If Paraguay and Uruguay were as thickly inhabited as Central Europe, they would contain a population of forty-five millions and more. These figures show that the Monroe Doctrine, which prevents honest people from taking possession of these lands and creating flourishing countries there, is the greatest crime, the most abominable atrocity, that was ever perpetrated by white people against the white races.

The Paraguayans, the Uruguayans, like the Peruvians, Brazilians, Chilians, and the other mongrels, are useless for progress. They are worthless. They are as lazy as they are incapable and depraved. Work they will not. The men do nothing; they make the women do the little work that is to be done, beat their wives, and get drunk. The Paraguayan has mandioca and oranges; why should he work? In order to make the Paraguayans work, the destruction of the orange-groves has been recommended. One of the despots of Costa Rica had many of the bananiers destroyed in order to make his mongrel subjects work. The mongrels, however, did not work. Nature soon supplied them with bananas

again. Why should they work? The destruction of the orange-groves in Paraguay would have no different effect than the destruction of the bananiers had in Costa Rica. Some little progress has been accomplished, but it has been accomplished by gringos, foreigners, Germans, and English; not with the help of, but in spite of, the Paraguayans and Uruguayans.

Lack of character, coarse, brutal materialism, is as characteristic of the Argentinian as of the other South Americans. Prince Albert coats and Parisian gowns are common in Buenos Ayres, but they cannot conceal the inner barbarity. The men are effeminate, brutal, coarse, obscene, and without respect for women. They stand around the streets and insult the women who pass; and the women are insipid and brainless. Their only ideal is to resemble the fashion-plates. There is character nowhere. The traveller in Argentina is struck by the utter absence of moral restraint, by the brutal materialism of the people. Never in the vilest slums of Europe and North America, they tell us, have they seen more complete moral destitution and more abominable and stupid brutishness than in Buenos Ayres itself.

In the rural districts the Argentinian is worse, if possible. Countries ruled by vermin attract as settlers vermin only, and it is the scum of the scum of Europe that has been deposited in Argentina. For the Argentinian, the traveller cannot but entertain contempt. In the rural districts, in the Pampas where these colonists

settle, his contempt becomes disgust and loathing. The descendants of the immigrants assimilate the worst qualities of the natives, their immorality, their vices, and their unscrupulousness, readily. Many of them are worse than brutes; they have not the cleanly instincts of the four-legged beast. It is disgusting, it is vile, it is rank.

Let us turn to the "Yankees" of South America. Chili is the best of the South American countries, which is very far from meaning good. Chili was settled by people from the north of Spain, that is, by the least mongrelized Spaniards, many of whom did not cross with the coloured races. Still, between twenty and thirty per cent. of the creoles are of relatively pure blood, and furnish the oligarchy which rules Chili. The fact that these rulers of Chili are the least mongrelized people of South America has conduced to make Chili the most progressive country of the continent.

More important is the fact that all the industries of Chili are in the hands of Germans and Englishmen. Take the English and the Germans away from Chili, and Chili will cease to differ from the other countries of South America. The peons, semi-Indians, much inferior to the Araucanian Indians, the mass of the population, live like pigs. Their life passes in getting drunk and multiplying. Fortunately the death-rate is very high. Children die like flies. Their death causes no grief. They become angelitos, and what better excuse for interrupting work and getting drunk could there be

found? No European labourer can compete with the peons, who sleep on the bare ground, and live on beans and water. Drunkenness is their only pleasure and comfort.

Chili prospers commercially; this, however, is due to the English and Germans, not due to the Chilians. Wherever Chilians are left to themselves, there are indolence, incapacity, and slovenliness. They are no better than Peruvians, Brazilians, Argentinians, and the other South Americans. Commercially Chili is an English-German province. Valparaiso is an English town. Valdivia is a German town, like Joinville and Blumenau in South Brazil. It is the most flourishing and charming colony in Chili. It is so because it is German, not Chilian. The inhabitants, the language, the stores, the tanneries, and other industries are German. Take away the Germans, take away the English from Chili, and the real rottenness of the country, the incapacity and depravity of the mongrel of Chili, will at once become apparent. He is no better than the mongrel of Argentina, Peru, Paraguay, Brazil, and the other countries of South America. The prosperity of Chili is due to the foreigners to those that do not become Chilians.

The foreigners who settle in Chili are, like the Germans of Brazil, in danger of mongrelization. Chilianized Germans, Chilianized Englishmen, soon become as degraded as the native Chilians. The number of these settlers is not sufficient to absorb the Chilians, and their absorption by the Chilians can have no other effect than that of

increasing the race confusion and degradation. With the exception of a few creole families, who refused to degrade themselves and to cross with the coloured races, the mass of the Chilians is fully as degraded, as venal, as foul-mouthed, as mendacious and immoral as the Spanish-Indian-negro mongrel in every one of the South American oligarchies.

Why are the South Americans not better than they are? There are writers who tell us that in parts of South America the soil is not fertile; others tell us that in South America nature is so full of exuberant strength that she becomes the enemy instead of the friend of man. She overpowers his efforts. One place has too much water, another has not sufficient water. Many similar reasons are alleged. All these explanations or excuses are insipid. The cause of the bad condition of these countries is the people that infest these countries. A better class of whites is what South America needs in order to turn it into a number of happy, rich, and flourishing countries. Let no good Europeans, however, settle there as long as the mongrel controls these lands. The lot of the immigrants is miserable. The government of these countries, as, for instance, that of Chili, induces them to come to Chili under false pretences. In Chili they are maltreated by the officials; and the existence of the gringos is lamentable indeed.

It would have taken an impossible degree of stupidity, an impossible degree of dementedness, to accomplish less in South America than has been accomplished. It is a

continent reeking with rottenness, degradation, and disease. The pressure of the outside world alone enforces some appearance of civilization. None of these countries deserve to exist, and only pressure of the outside world enables them to exist. By supporting them, we abstract light, air, and food from millions of good men and women. We are casting pearls to swine. The obstacle to the development of South America is the South Americans. They are worthless, useless for progress.

Why are the South Americans so utterly degraded? It is their nature to be so. The mongrels of Mexico, Cuba, Central America, and South America are the children of most unnatural lewdness, bastards of incompatible races, the descendants of two, three, and more cultures that have nothing in common, of races that belong to different periods of development, or, rather, to developments essentially different in source, character, and tendency. That the fate of mongrels so compounded cannot be anything but degeneration is evident. The animal was given instinct and it shuns crossing. Man's instinct also abhors crossing; but man was given reason in addition to instinct, and he uses it frequently to be more a beast than any other beast.

The mongrel is worthless, and the pan-world mongrel is the most worthless of all mongrels.

Read "Brazil," by C. C. Andrews; "Spanish-American Republics," by Theodor Child; "Die Grundlagen des Neunzehnten Jahrhunderts," by Houston Stewart Chamberlain.

CHAPTER XIX

THE MONROE DOCTRINE

WHAT does it do for South America?

It has the tendency to change the whole continent into an enormous Santo Domingo or Cuba, by handing it over to a worthless herd. It is a bar to civilization. It prevents decent people from colonizing South America. Only the scum of humanity is willing to degenerate into Brazilians, Argentinians, Peruvians. It gives an artificial life, or, rather, galvanizes into the appearance of life the South American despotisms; countries that are cadavers, reeking with rottenness and degradation, crying out for decent burial. The Monroe Doctrine prevents their interment. It insists on the deterioration of Englishmen, Germans, Frenchmen, and other people that live in South America, forcing them to become like the native vermin.

It prevents Switzerlands from developing for the sake of Uruguay, Paraguay, and the other collections of worthless herds. It protects vice, ignorance, concupiscence, lewdness, and bestiality, handing over a whole continent to these abominations.

What does it do for the United States?

It makes the United States the ally, friend, cause, and

disseminator of utter rottenness and depravity. It tends to mongrelize the United States, both by directing the course of immigration to the United States, and by forcing the United States to take control of these countries in order to check the rottenness.

Our trade with Canada is the most important on the whole Western Hemisphere; in many important articles it is more valuable than our trade with the whole of South America combined with that of Mexico and with that of the West Indies. Our trade with Germany, our trade with England, is enormous. If a country of these races existed in South America, our trade with it would be as great as our trade with Canada, Germany, or England now is. The Monroe Doctrine is therefore a bar to the growth of our trade.

It depresses wages, or prevents them from rising, because it acts as a bar to our trade, and because it directs the course of immigration to the United States.

That the Monroe Doctrine must be maintained for our own repose, is the statement of cowardice, concealed by the spread-eagle attitude.

We do not want the European system in America. And why not? Is it not true that, with the help of that system, the races living between the Firth of Forth and the Ægæan Sea, the Loire and the Vistula, accomplished more and produced more greatness than all the other races combined?

What does the Monroe Doctrine do for Europe?

It keeps Europe overpopulated. Many Europeans,

and among them the best that Europe has, remain in Europe because they prefer poverty and their nationality to material prosperity. Least of all are they anxious to disappear in the South American quagmire.

As it keeps Europe overpopulated, it keeps wages down, which in its turn has the tendency to keep wages down in America, or to prevent them from rising.

As it increases poverty in Europe it causes more misery, destroys more happiness, cripples more homes, and prematurely fills more graves; in short, is more fatal to the white races than the ferocity of Turk or Mongol has been.

It is the duty of no race to commit suicide; increasing overpopulation is suicidal. Expansion alone can prevent it. Expansion in Europe means war. Every war that is necessary is just. There is no reason whatsoever for the assumption that the next European war will last but a few months. The fact that the last European wars lasted only a short time is without significance for the future. The temple of Janus was closed for two hundred years; for the future that meant nothing.

German generals ("Das Volk in Waffen," von der Goltz) are of the opinion that the next European war is more likely to last seven years than seven months. A war between England, Germany, and France means for humanity, no matter which is victor, the destruction of the best for the survival of the worst, — in South America.

Judging the Monroe Doctrine fairly, it must be con-

sidered the most abominable atrocity that was ever committed by white men against the white races. Great American statesman, who eject humanity phrases in support of the absurd doctrine, put your phrases in your pipe and smoke them, and find out that they are worth not even a paper of tobacco.

CHAPTER XX

THE YELLOW RACES

In many respects the Chinese are superior to the whites. Their family life is purer. Children respect their parents more. Age is more respected. Agriculture is held in the highest esteem. Nowhere is the soil more perfectly tilled than it is in China. The landowner who does not till his ground loses it. There are no land-sharks in China. The canonical writings of the Chinese are not attributed to divine inspiration, and they influence the life of the Chinese more than the Scriptures influence ours. Every sentence of the Chinese canonical writings can be read in an English family without causing offence. The same cannot be said of the Scriptures.

Tshang-Ki-Tong, in "La Chine et les Chinois," expresses the conviction that Chinese ethics are in practice, if not in theory, purer than European or American morals. The Chinese never neglected education, and have evening schools for those who cannot attend during the day. Chinese merchants enjoy the highest respect for their probity. Alcoholism is almost unknown. Centuries of conscious effort have practically eradicated it from the country. In the year 2285 B. C., a man was banished for having discovered the means of obtaining

alcohol from rice. In 2200 B. C., the Emperor Yu declared that wine will drive kings out of their kingdom, and prohibited its use at his court. When China attempted to stamp out the opium habit, the Christianity of England prevented it (Opium War). Much has been written concerning the corruption of the Mandarins, but this corruption, as depicted by those best informed, is not greater than the American home product.

The Chinese are prohibited by ancient laws from marrying members of another race. This prevents degeneration. This gives China its remarkable stability. It is the only country that has had an existence of five thousand years.

The Chinese are not inferior to the Japanese. Mang-Tse says: "I have heard that the barbarians have learned from China, but never that China has learned anything from the barbarians." "Until our own time this has been true. China was to the surrounding nations, Thibet, Burmah, Siam, Annam, Corea, and Japan, what Greece was to Rome and to Western Europe. It gave to these nations its ethical teachings, its system of writing, and its political and social organizations. For centuries China was the instructor of these countries and the alma mater of their scholars" (Von Brandt).

Physically the Chinese are superior to the Caucasians. They are industrious, intelligent, temperate, and superior to the Slavs by far. They have no nerves; nothing fatigues them; they prosper in every clime, and they work in the torrid zone as well as in the arctic circle.

Colonel Grandprey, of the French legation, states in the *Revue de Paris* that the Chinese are excellent army material. They are long-lived, rarely sick, indifferent to exertion and suffering, intelligent and obedient.

Chinese women are not too lazy to give birth to children and not too lazy to nurse them. It is true that young children are frequently killed in China. So are they in Europe, and so are they in America. White mothers kill more children *in utero* than they give birth to. In Japan and in China one hundred and thirty-two children out of a thousand die before they are one year old; in the white world this number is two hundred to three hundred out of a thousand. This high death-rate has its cause. Probably the drugs which many white mothers take in order to kill their child before its birth cause the child to be born with diminished vitality. Many white mothers are too lazy to nurse their child. God and nature ordained that mother's milk is the child's nourishment. Many women think that a patent powder does equally well. There is no substitute for mother's milk. We have no right to point the finger of scorn at China. It is the story of the mote in the other man's eye.

Economically the Chinese are underestimated. China has millions of the best workers in the world. They have no nerves, they are never tired, and can be had in limitless numbers for a third of the wages of Europeans. China has more than four hundred million inhabitants, which means one hundred million workmen. Artisans,

miners, and agricultural labourers get about ten cents a day. As soon as the industrialization of China is complete, the whole yellow market will be lost to the Western world; and the neutral markets will be won by the goods which are as well made and much cheaper than the European productions.

The result will be an enormous decline in wages everywhere in the world. Pene-Siefert states, in "Jaunes et blanc en Chine," that the time is rapidly approaching in which the white man will not be able to sell anything at all in China. Paul Leroy-Beaulieu thinks that our grandchildren will curse us for having forced China to become an industrial country. Richthofen calls the industrialization of China, on the part of Europe and America, a suicidal process. The industrialization of China, however, cannot be checked.

"Where Europeans and Americans leave, Japanese take their places, to teach the Chinese to compete with English factory girls and artisans" (*Daily Chronicle*). "The slumbering factors of an immense industrial production exist in China" (Richthofen). Her resources are unlimited. Her soil is very fertile. She has in close proximity the most extensive mines of iron and coal in the world. The "Open Door Farce" is not worth discussing. It is a trick of incapable statesmen to open doors, every now and then, on little pieces of paper. The Chinese are born merchants. Maier calls them the best merchants in the world. The commercial centres of the East, Hongkong, Shanghai, Kiautchou, Hayphong,

Saigon, Singapore, Bangkok, Penang, and Colombo would dwindle into insignificance if the Chinese were to leave them. The Chinese are good seamen. The crew of most of the ships that ply in the Indian and Pacific Oceans are Chinamen.

The Japanese have proved that they are not mere imitators. Japanese physicians made important medical discoveries. Doctor Kitasato, the assistant of Behring and Koch, discovered the germ of bubonic plague; Doctor Shiga discovered the bacillus of dysentery. The commerce of Japan with China is growing rapidly, at the expense of the commerce of other countries. Japanese goods are very much cheaper, and they can be carried to China in a very much shorter time than they can from America or Europe. The white world will never be able to compete with Japan for the commerce of China. The Japanese are a race closely allied to the Chinese race, and they therefore understand and can satisfy the wants of the Chinese much better than we can. At the outbreak of the Russo-Japanese war, the Japanese pretended to fight for the open door principle. The truth is, that Russia kept the door open in Manchuria, and Japan closed the door promptly when she acquired Formosa. Moreover, the Japanese officials restricted the white merchants to such an extent that they were soon forced out of business.

China will do on a much grander scale what Japan has done on a smaller scale. China will adopt steam, electricity, railroads, telegraphs, telephones, and manu-

factures of all kinds. Japan taxed all articles which foreigners exclusively consume one hundred to four hundred per cent. Will China not do likewise, in order eventually to expel the hated white devils, without enforcing exclusion laws? If as many Americans went to Japan as Japanese are coming to America, they would be in the position of pariahs, and be treated as such. The feeling against foreigners is very strong in Japan, and they are doing their best to stimulate the feeling of hatred and distrust that the Chinese entertain for the white man.

That the Japanese are dangerous competitors, the Californians know. There the Japanese have monopolized the flower and fruit trades, and in the clothing branch they are gaining the upper hand by forcing the Jews out. Their sweat-shop methods are worse than those of the Jews. The hop and sugar-beet fields, the ranches, the orchards, and the vineyards are filled with Japanese labourers. Some time ago there was war between the Italian cobblers and the Japanese cobblers, and prices were cut savagely, until the Japanese had gained the upper hand. Almost all curiosity shops are owned by Japanese. They own much real estate in California, whereas in Japan the law prevents foreigners from holding real estate. Most of the Japanese in California have come from Hawaii, where they have forced the white element out of most industries. The same yellow cloud hangs over California.

It is scarcely possible to overestimate the economic

yellow peril. Samson-Himmelstjerna states that on account of its old culture, its severe morality, its unlimited resources, its intelligent, industrious population, China will surprise the world even more than Japan did. In fifty years, Sir Robert Hart declares millions of Boxers, soldiers as good as the Japanese and equally well drilled and equipped, will be ready to fight for China. General Frey (" L'Armee Chinoise ") thinks that China, in a short time, will be able to wage war successfully not only against one Western country, but against a coalition of the powers.

In the meantime Japan has undertaken the reorganization of the Chinese army and navy. Hundreds of Japanese officers are in China as military instructors, and hundreds of Chinese officers are studying in Japanese war-schools. Japanese officers are the instructors in the military schools of Peking, Canton, Paotingfu, and Wutshang. Thousands of Chinese students are studying in Japan. Japanese newspapers are printed in Chinese and spread broadcast all over China. The Japanization of the East is rapidly progressing.

In 1899 the Toadoboun-kai was founded (Eastern Culture Society). Its aims are, develop race consciousness, cherish race traditions, and proclaim and bring about the solidarity of China, Japan, and Corea. This powerful organization is presided over by Prince Konoye, brother of the Emperor of Japan, and president of the House of Peers. The watchword " Asia for the Asiatics " is a weapon used in a hundred centres at once. Religion

is pressed into service. Buddhistic high priests meet in Tokio, in order to unite the different sects in a common cause.

In India the Mahabodhi society represents their views. Hostility to the Christian missions is the common cause. The propaganda is anti-Christian, that is, anti-white, and therefore very powerful. In Siam the Japanese influence is as powerful as it is in China. Japanese officers are the councillors of the king and Japanese officers are in the navy of Siam. The Japan-Siamese society of Tokio and Bangkok is doing for Siam what the Eastern Culture Society is doing for China and Corea.

It has been said, "When China's military education by Japan has in a measure been accomplished, let Europe beware."

Why Europe? Europe is overpopulated, its soil tilled for centuries. Its mines are not very rich; indeed, many of them are exhausted. Europe is at the farthest distance from East Asia, most difficult to reach, and can protect herself best. The yellows can acquire better possessions, with less risk and trouble. The islands of the Pacific, Australia, and parts of the two Americas are the places they covet. Who is considered their arch enemy by the yellows? Professor Jonizu, of Tokio, tells us, and his fellow countrymen as well as the Chinese agree with him. That enemy is the United States of America. Several centuries ago the English and the French wanted nothing but vermin in South America, and they expelled the Dutch from Brazil. To-day, it is

we who want nothing but vermin on that continent. That the vermin will not for ever be lord of that beautiful land is evident. We want no decent white neighbours in South America; possibly we shall in time have decent yellow neighbours.

The military abilities of the yellows are greatly underestimated. It is forgotten that Ghenghis Khan collected armies that were superior in numbers to those of the modern great powers; that he carried death and destruction to every place he went; that his armies destroyed five million lives. It is forgotten that the lame Timour was victorious in thirty-five campaigns and led his yellows to Moscow. The battle with the Tartars is forgotten, in which the German knights repulsed the Asiatics before the walls of Liegnitz. It is forgotten that the yellows ruled Russia for several centuries. It is forgotten that in the eleventh century A. D. the Chinese were about to introduce universal conscription.

The hatred that the yellows entertain for the white races, especially the American, is intense. The Bushido spirit is not dead in any of the yellow races. Is there a military yellow peril? Yes, and it is greater than the economic yellow peril. It is more imminent than we think. And it is against America that it is chiefly directed. At present the Pacific is a Japanese lake. Our position is similar to that of Russia before the war.

The yellow peril does not consist in their great number, but in their moral and physical superiority. We are

their superiors intellectually only, and that intellectual superiority is becoming smaller every day. The yellow peril can be met only by making ourselves the moral, physical, and intellectual superiors of the yellows. A strong race must be created here; our family life must become purer; children must be taught to respect their parents and old age. Women must not murder their children, either before or after birth. Alcoholism must be stamped out. We must become able, if we are not, to do our own work. If we leave it for all times to the immigrants, we shall finally be compelled to call the coolies to do it for us.

The nervous system alone does not make a man, nor does it make a nation. A strong, muscular system must support that nervous system, or something is wrong. Let us build more ships. Men-of-war assure international courtesy. The conviction that the opponent is strong, powerful, and well armed has a tendency to preserve the peace. It frequently takes the edge off a crisis. The soothing syrup and lollipop of the eternal peace maniacs is impotent.

The empire of the Mikado to a Japanese is a spiritual empire as well as a material empire. The Mikado is the religious head of the nation, typifying the Bushido (war spirit) of the people; and the aim of that spirit is to satisfy Bushido, the god of war. Where will war be found? The American is the most hated of the white devils, and fifty thousand men are working day and night in the arsenals to perfect the equipment of the army

and of the navy. Twenty thousand men are at work day and night in the cartridge factories. Every day hundreds of shrapnel-shells are stored away.

> "Why such daily cast of brazen cannon
> And foreign mart for implements of war?
> Why such impress of shipwrights, whose sore task
> Does not divide the Sunday from the week?
> What might be toward, that this sweaty haste
> Doth make the night joint-labourer with the day?"
>
> (Hamlet.)

As the yellow terror is threatening us, and will probably soon be at our throats, the propaganda of the peace maniacs is pernicious. The Hague farce is a disgusting spectacle. It is based on lie, bluff, hypocrisy, and cant.

England proposes limitation of armaments. A few centuries ago Holland shared the control of the ocean with England, and there was no other sea power. For reasons akin to those for which England waged the "Opium War," she made war on Holland. In the war the Dutch proved themselves good seamen and good soldiers. Holland, however, being not a nation, but a fragment of a nation, was not strong enough to prolong the struggle indefinitely, and, when exhausted, she had to yield. England ruled the waves. This was the time when England claimed that the seaboard of other countries was her boundary.

Now the ocean has become free to all people. English supremacy cannot be maintained. America, Germany,

France, and Japan share the control of the ocean with England. England still predominates, and she wants the *status quo* preserved. She cannot accomplish that end by making war on any of these powers; for, even if victorious, her opponent will have dealt her such blows that England will have ceased to be a great sea power. For this reason England has become unctuous, and recommends disarmament. She claims that the English navy alone is for defence; all other navies are for the purpose of attack and aggrandizement. England, therefore, should police the sea, and nations should cease building ships.

Past history does not warrant us in believing that England would police the seas impartially; and, even if she did, we must decline to become her vassal. Germany declines, France declines, and Japan declines. Let England disarm, if she so wishes; let us build ships. The peace conference is a farce, and it is folly to send men to take the part of clowns in The Hague circus.

CHAPTER XXI

THE ANGLO-SAXONS

"This happy breed of men, this little world,
This blessed plot, this earth, this realm, this England."

THE history of England is the history of the Anglo-Saxons. It therefore commences on the Continent; for as Arnold says, "The English are wholly unconnected with the Romans and Britons, who inhabited this country before the coming of the Saxons, and, nationally speaking, the history of Cæsar's invasion has no more to do with us than the natural history of the animals which then inhabited the forests."

A glance at the map of Europe, at the accession of Augustus, indicates chaos in Northern Europe and order in Rome. The chaos in Northern Europe, however, was merely political as the order in Rome was merely political. Racially the North was homogeneous, Rome was a chaos. The German tribes of Europe then differed from one another not more than the people of Hanover differ from the people of Westphalia, Bavaria, or Holland to-day. The Romans classified the German tribes into two main divisions, the Suevic tribes and the Saxon tribes. Among the Saxon tribes they reckoned the Cherusci, Saxons, Vandals, Chattuari, Chaucii,

Frisii, and others. More than two hundred years before Hengist and Horsa put out for England, the Cheruscans, Saxons, Angrivarii and other tribes had coalesced, and they were all known as Saxons.

Extreme individualism characterized all people of the Teutonic race. The individual is everything. His person and his liberty are sacred. He will not disappear in a mass. In the herds of Slavic, post-Roman, and post-Hellenic mongrels, the individual disappeared. They counted as masses only. The greater the race jumble became, the less important and the more worthless became the individual.

The Teuton is a personality. He has self-respect and commands the respect of others. Contrast his rough worth with the depravity of the post-Roman Italiot. His manliness, his bravery, his spirit of personal freedom, his loathing of pollution and meanness, his domestic virtues, his love of home, his respect for women, and the purity of his women. Elsewhere women were considered incapable of judging of higher things; among the Germans, duties of the highest kind were entrusted to their care. They were nurses to the sick and wounded, they were the preservers of the medical knowledge and of the sacred runes.

Teutonic women handed down to us some of the songs of the Sagamen, among others the Niblung or Völsungen Saga, which, while inferior to Homer in execution, has other excellencies which make it in many respects superior to the Greek masterpiece. The German Ni-

belungenlied (the German Iliad) of the twelfth century is still a great epic, but has lost some of the grandeur of the old tale. Thus Brynhild, the heroine of the Völsungen Saga, the most fascinating heroine that ever figured in poetry, disappears in the later epic as the clown does in King Lear. In both epics, however, breathes the Titanic temper which belongs to the Teutons.

Tacitus points out the important part played by the women in the life of the Germans. Two characteristics which chiefly distinguish them from all other races are their respect for women and their chastity, and their independence and love of personal liberty as far as was consistent with the liberty of their equals.

The Teutonic religion was in accord with the high spirit of the race. The gods and life after death were to them not theories, but convictions; more than that, they were an internal experience. There was no death. Death was a transition, a thoroughfare, and scarce that. There was nothing about death that changed their character, their tendencies. They were not through fear of death subject to bondage. They knew that five minutes after death they would be what they were five minutes before death. Why, then, should they yield to any power whether of earth, or of heaven, or of hell?

Cry out for quarter? Never! Neither to gods nor Nornes. Defy destiny, and the Nornes must cringe. We, the bravest of men, are invincible. Fate must falter. Our life was short, but was it not beautiful?

Have we not been valiant men, and have we not loved brave women? And when death comes, does the Valkyr not carry the fallen hero to Valhalla? What kind of a place will that be? It will be as we and the gods make it. Who will be over there? We and the gods. Whom shall we meet? The gods and our ancestors, the best of men.

Life after death was with them not an open question, it was a self-evident truth. To them "God was closer than breathing, and nearer than hands and feet." Entertaining such convictions, many preferred not to live to the last stage, —

> "That ends this strange, eventful history,
> Is second childishness and mere oblivion,
> Sans teeth, sans eyes, sans taste, sans everything."

They were not willing to go out like a snuffed candle, and they wrote death runes on their own breasts and wrists. They knew that the day prophesied, the day of Ragnarok, was sure, when they became the equals of the gods, when, shoulder to shoulder, the gods and they should fight the brood of evil and destroy it. In the combat they themselves will perish with their gods; but has Wodan, when god Balder the beautiful died, not whispered in Balder's ear the word "Resurrection?" The gods will return greater than before, and the brave will outlive the dusk of the gods? (*v.* Note.)

These were the men and women who were the ancestors of the English as well as of the Germans. Their

chief vice was their excessive desire for independence, which led them to split up into little tribes, every tribe suspicious of its next neighbour. The Romans recognized that Teutonic strength alone could break Teutonic strength. They therefore fostered jealousies among German families and tribes, and fomented dissensions and wars among them. By the employment of craft, duplicity, insinuations, and bribery they set one German tribe against the other. Thus they were successful in having the Bructeri destroyed by the neighbouring tribes.

It was part of the subtle policy of Rome to systematically corrupt young Germans, who had either been persuaded to go to Rome, or who had been carried to Rome. On these Rome conferred rank and privileges. In Rome many Germans persuaded themselves to believe that Rome and civilization were synonymous terms; that the civilization of the German tribes was desirable; and that, therefore, the Romanization of Germany was a necessity, not a calamity to be striven against, but an opportunity eagerly to be sought. It was an insidious system that Rome employed, and it helped Rome gain many advantages over the Germans. The mongrel was very crafty and cunning, and Rome extended her frontier from the Alps to the Danube and to the Rhine.

Had Rome been successful in Romanizing the Germans there would never have been a Germany, never an England, never a United States. A herd of worthless pan-Europeans, such as infested Rome, would have infested

all of Europe; incapable of withstanding the attacks of the Mongols, Saracens, Huns, and Turks that at different times attempted the subjugation of Europe, and who would have destroyed the Aryan races, had Teutonic strength not expelled them. The resistance of the Teutons to Rome was therefore the most momentous struggle of history, and in it the Saxons took the chief part.

Between the years 12 and 9 B. C. Drusus made four campaigns in Germany, in all of which he fought principally with Saxons. Cassius Dion tells us that in his fourth campaign Drusus was stopped near the Elbe by a German woman, a prophetess, who bade him return, and warned him that he was near his grave. The Valleda spoke the truth. On his return Drusus fell from his horse and died. To Tiberius was now given the command of the Roman forces in Germany. He had to wage war almost constantly against the tribes of Northwestern Germany. In the year 4 B. C., he advanced with a large army to the Elbe, while Roman fleets, sailing from Gaul and Britain, coöperated with the land forces. After this, peace prevailed for a number of years. It was the calm before the storm.

In the year 6 A. D. Quintilius Varus became governor of Germany. He attempted to Romanize the Germans, as the Gauls had been Romanized before. He believed, as many now pretend to believe, that all men (that were not Romans) were born equal. He had been proconsul of Syria before he came to Germany; and, accustomed

to govern the depraved Eastern mongrels, thought that he might with equal impunity make himself "master absolute" of the Germans.

While this subjugation was attempted, the avenger of his people's wrongs, Herman, a prince of the Saxon tribe of the Cheruscans, was being raised up. He had served in the Roman army, and had been raised to the rank of the equestrian order. He had remained unbought by money and privileges, uncorrupted by the Roman poison. He was conscious of the power of Rome. He knew that the Roman legions in Germany were the best that Rome had, veterans in the highest state of equipment, officered by the most skilful of Roman generals, and ready to move instantly on any spot where a popular uprising might be attempted, and that half of Germany was occupied by Roman garrisons and covered by Roman fortifications.

The Germans, on the other hand, were ill-armed and undisciplined, without a single walled town, and without military stores. They had never stormed a fortification. There was no hope of foreign aid. The task of liberating Germany seemed hopeless. Nevertheless it was attempted. Herman, and other leaders of Northwestern Germany, formed a conspiracy and swore death to every Roman on German soil. To encounter the legions in a pitched battle would have been a suicidal undertaking. The Germans were ill armed and had no defensive armour. The Romans were fully equipped with helmet, cuirass, greaves, and shield. Stratagem was

therefore indispensable. In order not to arouse the suspicion of Varus, the German chieftains continued to frequent his headquarters, until Herman gave the tribes the secret order to take up arms and collect near the Weser and Ems.

In order to quell the insurrection, Varus marched his legions thither. When he reached the Teutoburg forest, the time of the Germans had come. Woods, marshes, and ravines rendered the march difficult, and heavy rains increased the difficulties. Here the Germans fell upon the Romans. Here the battle was fought which decided the history of the world more than any other, either before or since. It was the bloodiest butchery which had yet befallen the Romans. The battle lasted three days. On the second day Numonius Vala attempted to escape with the cavalry of which he was the commander. The Germans intercepted the squadrons; the horsemen were overpowered and slaughtered to the last man. When all hope of success or escape had vanished, Varus fell upon his own sword, to escape captivity. The Roman infantry still held out. At last, on the third day, in a series of desperate attacks, led by Herman, the columns were broken through and the Romans either fell sword in hand or perished in the swamps in their effort at flight. Those who laid down their arms in hope of quarter were massacred on the spot. The few that were taken prisoners were offered up at the altars of the German gods.

Klopstock has the bards sing this hymn after the battle:

"Herman outspoke: 'Now victory or death.'
The Romans: 'Victory.'
And onward rushed their eagles with the cry.
So ended the first day.

"'Victory or death,' began
Then first the Roman chief; and Herman spoke
Not, but homestruck; the eagles fluttered — broke.
So sped the second day.

"And the third came — the cry was 'Flight or death.'
Flight left we not for them who'd make us slaves —
Men who stab children. Flight for them? No. Graves.
'Twas their last day."

At about the same time that the Romans were defeated in the Teutoburg forest, the Roman garrisons were cut off throughout Germany, and within a few weeks the Romans were driven out of the country. Never was victory more decisive, never was the liberation of an oppressed people more complete. Rome was in an agony of terror. Suetonius tells us that even months after the battle, Augustus, in grief and alarm, beat his head against the wall and exclaimed, "Quintilius Varus, give me my legions back."

So great was the horror of the Romans, that they believed a number of terrific portents to have occurred at the time. The summits of the Alps were said to have fallen. Many comets blazed forth together. The statue of Victory, pointing toward Germany, had of its own account turned around and now pointed to Italy. The Romans recognized the importance of the German victory. And indeed, as the result of this battle, the

face of the world was changed. By it were determined the characteristics of our own time. Its narrative forms as much a part of the national history of England as it does of Germany. For it was the fatherland of the English which the brave Teutons there rescued, and many of the men who fought in the battle were ancestors of the men and women who, four centuries later, crossed the German ocean to take possession of England.

Herman himself was a Saxon, for the Cherusci were a Saxon tribe; and with the Angles and Saxons came to England the spirit of Herman and of the old Saxons. It can be traced throughout England's history, and it is alive to-day. Herman is the one hero who belongs to all the Teutonic peoples; for, without that battle in the marshy glens between the Lippe and the Ems, there never would have been a rejuvenated Europe, and the race which is the greatest that the world has produced would have been destroyed by Roman promiscuity. That the Anglo-Saxons considered Herman as one of theirs is evident from the fact that traces of the divine honours that were paid to him for centuries in Germany are found also among the Anglo-Saxons, after their settlement in England. During the middle ages his fame survived both among the Germans and among the English. (*v.* E. C. Creasy, "Decisive Battles.")

In the year 15 A. D. Drusus, the son of the first Germanicus, attempted to avenge the terrible defeat sustained by Varus. With eighty thousand men he invaded Germany. He had no less than a thousand ships built

to coöperate with the land forces. Drusus marched his army to the Teutoburg forest, and, in gloomy silence, the men passed the place of the awful carnage. Naked skulls stared down on them from the branches of the trees. The altars on which Roman centurions had been sacrificed to the gods were still standing. Drusus had the ghastly relics of the legions of Varus buried and had funeral honours paid to them. He advanced farther into the country and was met by Herman. A battle was fought, in which the Roman losses were so great that he resolved on retreating across the Rhine. Rome abandoned all hopes of ever avenging the death of Varus. Herman had secured the independence of the Teutonic race for ever.

When Drusus withdrew his legions, he had one legion retreat by land, and embarked with the others, in order to return to the Rhine by way of the North Sea. The fleet met with a severe tempest. Tacitus says: "A number of the ships went down, a greater number were driven out of their course to distant islands, and, as the islands were uninhabited, many of the soldiers perished of hunger. The trireme of Drusus ran ashore not far from the land of the Chauci. Day and night Drusus wandered about the rocks and projections of the coast, and accused himself of having caused the destruction of the fleet. It was with difficulty that his friends prevented him from seeking death in the same sea." While the misfortune that their fleet had encountered intimidated the Romans and scared them from the North Sea, it had the opposite

effect on the Saxons. It awakened their naval genius, which so far had slumbered, and which was henceforth destined to play a most important part in the development of the world. They saw that the Romans were not able to cope with the northern gales and the uncouth northern sea. They saw, from the misfortune that the Romans had suffered, that the Roman vessels were not suitable for the North Sea, and their reason told them that their own imperfect boats were likewise inefficient.

They had to invent forms and constructions suitable to their needs. They succeeded in this in a remarkably short time. They soon became the terror of the coasts of Gaul and Britain, and the Romans had to recognize that, on the sea, they had found their master. As early as 47 A. D., the Romans experienced this. Gannask, a Saxon, led piratical expeditions to Gaul. The brave Saxon's name struck terror into the heart of Corbulo, the Roman governor, and he had Gannask secretly poisoned. The remarkable rapidity with which the seamanship of the Saxons developed is incontestably proved by the boat found in the Nydamer Moor in Schleswig. It is a perfectly seaworthy boat. It is certain that the Saxons used the sail very early, and that they discovered how to sail close to the wind, and to tack about.

Claudian, in "De laudibus Stilich, II," has Britannia say:

> "Illius effectum curis, ne litore tuto
> Prospicerem dubiis venturum Saxoni ventis," —

Fear the Saxons, even though the wind is against them. The Edda makes mention of this discovery, which the Saxons kept secret for centuries.

In the year 70 A. D. the Batavians, Frisii, and the Kaninefates, a Saxon tribe, rose against the Romans. The war began with unheard of fury. Whole cohorts of Romans were cut down; whole legions were made captives, and their prefects and centurions were killed. Brinno, a Saxon, unexpectedly attacked a Roman camp from the sea, cut the garrison down, and sacked the camp. The Romans considered their fleet endangered, and concentrated it in the Rhine. Brinno attacked it, and took all the twenty-four ships. Then Cerialis, the Roman commander, secured the aid of the Roman fleet from Britain. Again the valiant Saxons attacked it and sunk or took most of the vessels. A few days later the Romans suffered another naval defeat. The Saxons boarded the ships, overpowered the crew, and took the vessels. The ship of Cerialis they presented to their prophetess Velleda.

In the third century the Saxons undertook piratical expeditions, not only to Gaul and Britain, but into the Atlantic. They visited Spain, went through the Strait of Gibraltar and sacked Tarragona, laid Syracuse under contribution, made a landing in Egypt, sacked the cities on the coast of Greece, and returned. Their naval ability Hengist and Horsa and their followers took with them to England; and, like the spirit of Herman, it can be traced throughout England's history and is as alive to-day as ever.

Teutonic seamanship is superior to the seamanship of other races. This is shown by the fact that, provided the disparity was not too great, Teutonic seamen were never vanquished except by Teutonic seamen. In her naval wars with the Latin nations, England very rarely suffered defeat, and that only when the disparity was very great. Usually the English were victors, whatever the disparity of numbers. In England's wars with the Hansa, the Dutch, and the Americans, she was defeated as often as she was victorious. It takes Teutonic strength to break Teutonic strength.

As the decomposition of Rome increased, it had to leave Britain to herself. According to Saxon sources, Vortiger called Hengist and Horsa to aid him against the Picts and Scots. They defeated Vortiger's enemies; and he, in order to hold them in England for his protection, allotted them lands. Hengist and Horsa saw that the land was fair, and called other Saxons to Britain, in order to conquer the land they coveted. The Celts had to yield to them the south of Britain. This decided the fate of England; for it was the spirit of Herman, the spirit of the Saxons, that made England the power to which Rome in the height of her glory is not to be compared. It is this spirit that made England the ruler of the waves. The racial characteristics of the Saxons differ as much from the racial characteristics of the Celts as the history of England differs from the history of Ireland.

It was in the year 449 A. D. that the three Saxon

"keels" landed in England. Gildas says: "A multitude of whelps came from the lair of the barbaric lioness." They soon seized the land for themselves. Their conquest was the complete displacement of one people by another. The land was gained by the edge of the sword. They destroyed everything that Rome had left so completely that now there is no trace that a Latin speech ever was spoken at any time in England. The Saxons tell us that the Britons fled before them as from fire. The wars were wars of exterminations. It was a struggle for life and death. There was no blending of Saxons and Celts. Nowhere did the conquerors and the conquered live on side by side as the Lombards and Romans did in Italy.

It is true that the Saxons spared many women. It is true that British blood was infused into the English. But the quantity was so small that nature soon expelled everything Celtic that was out of harmony with the tendencies of the Teutonic race. The Celtic element does not exist in the English makeup. It was absorbed; and it is for this reason that the Celtic blood had no effect whatsoever on the national being of England. The English are as Teutonic to-day as they were in the time of Herman. When they came to England, they displaced the Britons everywhere. They accepted nothing from the Britons, neither language, customs, traditions, nor religion.

The conquest was a gradual one, spread over several centuries, so that the little British blood that was

inoculated could be completely absorbed before more of it was injected. It was only after most of the land was thoroughly conquered, that is, after the old inhabitants of most of the land had been destroyed, that the Teutonic invaders began to carry on their conquest in such a fashion that death or flight was no longer the only alternative for the Britons. At this stage the Teutonic element in England was so strong that a slight infusion of British blood was no longer of racial importance. Moreover, the sentiments of Saxons and Celts were such as to prevent intermarriages.

It is for this reason that the conquest of England was never completed. A large part of Britain remained in Celtic hands, and the ancient race, their language, their customs, their traditions, lived on. A part of the island still speaks its ancient speech. Very gradually Wessex extended her dominion at the expense of the Britons. At first the Britons were either killed or forced to flee; later the Saxons were content with bringing them into subjugation. As late as the time of the laws of Ine (675–693) the Britons were considered an inferior class, an inferiority which their legal status expressed. The Briton's oath was of no value against the Saxon's word. A Briton's life was not considered as being of much value. This different legal status again had the effect of preventing any large infusion of British blood into English veins. The Britons were absorbed slowly. There never was promiscuity. By the time of Alfred (871-901), Wessex had become purely English.

It seems as if the naval genius of the Saxons had succumbed during the centuries of the conquest of England. For centuries we hear nothing of their seamanship. They seemed to have forgotten the time in which they were a power on the ocean. It was another Teutonic tribe that aroused them. The Danes visited England, and devastated the country, for the Saxons had neither ships nor seamen to oppose them. The Scandinavian incursions continued until the time of Alfred.

Alfred recognized that the Saxons would be able to navigate as soon as they were aboard. He therefore had war-vessels constructed by Frisian workmen from designs made by himself; and, as early as 872, in the second year of his reign, the Vikings were defeated off the coast of Dorsetshire. At first Alfred's crew consisted of Frisians. When, however, twenty-five years later, the sea-king Hasting, after he had sacked Wight and Devonshire, was met by an English fleet, the vessels that defeated him were manned by Englishmen. Alfred's fleet is the beginning of the English navy. He roused the old Saxon spirit, and England continued to develop it until she became the mistress of the ocean.

The Normans, finding the Saxons strong on the element they considered their own, now turned to Gaul, and in 912 took possession of Normandy. Not content with Normandy, the Normans coveted England, and in 1066 Duke William, with about sixty thousand men,

crossed the channel. The English navy, by a strange fatality, could not be there to intercept him. He landed on the 14th day of October, 1066, and the hostile forces met near Hastings. A harder battle was never fought in England. The Saxons were defeated, and William became king of England. The history of England after 1066 is not the history of a new race. Normans and English sprang from the same parent stock; and although they had become differentiated to an extent, the deviation was not yet great. Nevertheless, several centuries passed before they were completely blended. The infusion of Norman blood was no crossing, and consequently did not interfere with the development of the English race.

The Normans brought a Roman tongue with them; the English language, however, did not become Latinized. It is true that, of the words in the English dictionary, only one-quarter are original English words. The number of words between the two covers of a book is, however, of very little significance; the words used in speaking and writing alone are of importance, and the words so used, the words of the Bible, of literature, of the street, of business, of the fireside, include all the Teutonic words and only a very small number of the other words. About ninety per cent. of the words used in an ordinary book are Teutonic words. In scientific treatises the number of Anglo-Saxon words is very much smaller. Scientific men of every Teutonic nation still prefer semi-Latin to their mother tongue, and

the pseudo-scientists find a Latin word or a Latin phrase most convenient to conceal the absence of a thought.

Most of the English idioms are Teutonic, and many are common to both the German and the English languages. They cannot, in spite of slight deviations, deny their common origin. Thus, the German is blind as a "mole," his English cousin is blind as a "bat;" the former is "over his ears," the latter "over head and and ears," in love. The German girl is as "homely as night," the English girl as "homely as sin;" the former is as cold as "ice" and hands him a "basket," the latter is as cold as a "cucumber" and hands out "mittens." The German is "outside of himself," the Englishman is "beside himself." Later, the former laughs "in the fist," the latter "in the sleeve." The former has "his hand in the game," the latter only "his finger in the pie." The former "escapes with a blue eye," the latter with "a black eye." The German takes time by "the top lock," the Englishman by the "forelock." At last the German "bites the grass," the Englishman "the dust." Both cross the bar, and the former goes to the "great army," the latter to the "majority," and so forth. Not only are all the words that are in common use Teutonic, but the words of foreign origin must conform themselves to Teutonic usage. English is therefore in every respect a Teutonic language.

In 1204 England lost Normandy. This was a fortunate event, for thereafter the prejudices that the Normans entertained against the English abated.

Normans and English recognized that there were no essential differences between them, that they were one race, and one people.

Teutonic people were always characterized by their love of independence and the love of their free institutions. A loss of these could never be more than temporary; and it was the assertion of this spirit which forced King John to grant the Great Charter, which provided that:

"No free man shall be imprisoned or proceeded against except by his peers or the law of the land.

"Justice shall neither be sold, denied, nor delayed.

"All dues from the people to the king, unless otherwise distinctly specified, shall be imposed only with the consent of the National Council."

The charter rendered secure to the English the free institutions, which had been theirs since time out of mind. It was this same spirit that dethroned Edward II, and the same spirit that demanded the emancipation of the working classes.

It is the same Anglo-Saxon spirit that in Scotland resisted the English. Scotland resisted because it refused to become a part of England on unfair terms. "Scotland," says Carlyle, "is not Ireland. No. Because men arose there and said, 'Behold ye must not tread us down like slaves, and ye shall not, and ye cannot.'" They might have added: "For we are Saxons, like yourself."

Part of England was at an early time detached from England to form a part of Scotland, and it is from this

southern part of Scotland that the Anglo-Saxon character and the English language spread with English blood over Scotland. It is from this southern, Anglo-Saxon Scotland that the stubborn resistance against England came. The Celts of Scotland, the Scots proper, had nothing to do with it. Bruce, Hastings, Balliol, and the other brave men that Carlyle alludes to, were essentially Englishmen. The Anglo-Saxons of Southern Scotland had adopted Scottish names and had acquired a patriotism hostile to England. That, however, did not change their race. And the Anglo-Saxons of England found it impossible to impose conditions upon the Anglo-Saxons of Scotland which they themselves would have refused to accept. It was on just and equal terms only that Scotland became a part of England. It is from the Anglo-Saxon Scotland that the great men of Scotland came.

The spirit of rebellion against authority is a trait of the Teutons. This same spirit, which characterized Luther, also characterized Wickliffe. Wickliffe's place in religion, in political history, and in the history of English literature is analogous to that of Luther in the history of Germany. The kinship cannot be denied. It was at about this same time that the merchant adventurers began to compete successfully with the Hansa. Here again it took Teutonic strength to break Teutonic strength. It was the Hansa spirit that animated the bold adventurers, for both were animated by the old Saxon spirit.

The reformation was preached. Its hero, Luther, was a man of a Teutonic race, and he found his followers chiefly among men of the Teutonic stock. In the time of Henry VIII steps were taken which made reformation in England inevitable. England entered the lists in the spirit of the new doctrine. England was its place of refuge in the gloomy days of the Smalkaldic war. Elizabeth ascended to the throne. Never did a greater monarch sit on any throne. Now the English Church was organized in the spirit of the reformation on the Continent, on a strictly national foundation.

This meant opposition to Spain. The power of Spain was then at its height. The resources of England to cope with it seemed most scanty. At her accession Elizabeth had found an encumbered revenue, a foreign war, a divided people, and a pretender to the crown. Many of her subjects looked upon her as an heretical usurper. England had no ally against Spain except the Dutch. Philip II desired to strike a decisive blow at England, the bulwark of Protestantism, and he fitted out his "Invincible Armada."

Again, as in the time of Herman, Teutonism and Latinism stood against each other. "The fate of humanity was in the balance," writes Ranke. It was the spirit of Herman, however, that animated England.

The spirit of the old Saxons was alive in Francis Drake, the "arch-pirate," the terror of every Spanish coast; in John Hawkins, in Martin Frobisher, in Lord Howard, in Walter Raleigh, and in the other brave mariners aboard

the English ships. The English Catholics fought for their country as valiantly as the Protestants. The whole energy of Spain was directed toward the equipment of the Armada. In 1587 Drake dashed into the port of Cadiz and destroyed many of the Spanish ships. This delayed the sailing of the fleet for a year. In May the Armada sailed. It consisted of 129 large vessels, carried 27,755 men, besides slaves as rowers, and 2,431 cannons.

The ships of the royal English navy at this time amounted to no more than thirty-six; but, by the addition of merchantmen, it was increased to about one hundred and eighty vessels. These carried about eighteen thousand men, but they had not half the weight of the Spanish artillery, and were scantily supplied with ammunition and provision. In spite of the disparity of numbers, the English commenced the engagement. The English ships were so admirably handled that the Spaniards found it impossible to inflict any injury on them. For more than a week the English harassed the Armada, and had the ammunition held out, the English would have completely destroyed it. As it was, the injury inflicted was enormous.

The Spaniards, rather than face the English fleet again, resolved on retreating by the North Sea. Howard and Drake chased them for some distance northward, till the want of provision compelled them to return. "They left them," as Drake said, "to those boisterous and uncouth northern seas." Fifty-four shattered

vessels reached Spain, and they conveyed only nine thousand men. "The Armada did not in all their sailing around about England so much as sink or take one ship, barque, pinnace, or cock-boat of ours, or even burn so much as one sheepcote on this land" (Drake). (*v.* E. C. Creasy, "Decisive Battles.")

Protestants were jubilant everywhere. With resounding steps England took the leadership of the world. Wealth and well-being increased, and commerce expanded. In a short time England's flag waved on every sea.

During the revolution, Cromwell, that epitome of everything Anglo-Saxon, saw that, if the country was to be kept together, it must be by decided measures which neither law nor constitution justified. He was not a zealot, yet he conducted a war of extermination against the Irish. He was not a tyrant, yet he expelled Parliament and made himself protector. He knew what England needed. He was cruel, it is true; but deliberate cruelty, when necessary, has always been, since the time of the Sagamen, a trait of the Teutonic races. And who will deny that they accomplished most where they were most cruel; as, for instance, the Anglo-Saxons in England, the Teutonic Order in Prussia, and the Anglo-Saxons in America?

After the revolution, in the consciousness of her strength, England dictated a law to the whole world, the Navigation Act. Since that time England has continued to expand and to increase in power and

wealth. Not even the loss of her best American colonies weakened England materially. England attempted to force America to become a part of the English empire on unfair and tyrannical terms; she encountered, however, the same spirit that animates herself, the Saxon spirit, with its love for free national institutions, and consequently she failed. In 1782 England had to acknowledge the independence of her former colonies.

In the Napoleonic wars it was the spirit of the Saxons that led England from victory to victory. It was that spirit which ran up the signal, "England expects every man to do his duty." It was the spirit of Herman that fought with Wellington and Blücher at Waterloo. After the Napoleonic wars, England was supreme, and forced her will on the European powers. England's constitution represents the development of the old free national institutions of the Saxons. It is their spirit that made England the leader in the development of constitutional government. To this spirit are due the Great Charter, the Petition of Right, the Bill of Rights, the Act of Settlement, the Bill of Attainder, and the Habeas Corpus Act.

The English colonial empire is not as old as its magnitude leads us to think. In Elizabeth's time there was not a single English settlement outside of Europe. All attempts at colonization, from those of Hore in the time of Henry VIII to those of Gilbert and Raleigh, had proved failures, and even in Ireland there were very few English colonists. It was in the eighteenth

century that the English empire expanded to enormous proportions. The battle of Arcot, 1751, gave England control of Southern India. The battle of Plassey, 1757, permanently established the English power in India. As a result of the Seven Years' War in Europe and America, England gained an empire in America. Jamaica, Trinidad, and the Bahama Islands she took from Spain; South Africa, Guiana, and Ceylon from Holland. In the year 1788 England commenced to deport convicts to Botany Bay; to-day Australia is one of the leaders of Anglo-Saxon civilization. The same is true of New Zealand. At the time of Queen Victoria's accession, England had an area of less than 3,000,000 square miles; to-day more than one-fifth of the earth is under English rule. The English realm embraces about twelve million square miles. During Queen Victoria's reign about one hundred and fifty thousand square miles on the average were added every year to England's possession. Anglo-Saxon enterprise is now transforming Egypt.

The southern extremity of every continent is in one form or another in England's hands. Nearly all the narrow friths and straits are under English control. No ship can pass them without England's good will. The eastern passage from England to Japan is controlled by the following possessions: Gibraltar, Malta, Cyprus, the Suez Canal, Aden, Socotra, Ceylon, Singapore, North Borneo, and Hongkong. England expects to control the western passage to Japan, by way of the Panama Canal, as effectually as the eastern passage,

by the possession of the chain of islands that stretches from Florida to South America, — the Bahama Islands, St. Croix, Anguilla, Barbuda, Antigua, Dominica, S. Lucia, Barbadoes, Grenada, and Trinidad, and by the possession of Jamaica and British Honduras in Central America, and Guiana in South America.

In South Africa England is not as strong to-day as she was before the Boer War. England, by destroying the homes of thirty thousand Boers, sacrificing twenty-two thousand of her own men, and spending more than one billion dollars, has succeeded in consolidating the Boers and in making them more powerful than they ever were before the war. The English bona-fide settlers (not the vagrants that gathered about Johannesburg) are supporting the Boers, because they recognize that the Boers knew more about the negroes than Downing Street.

Before the white man came to Africa, the negro's property and the negro's life had no value whatsoever; to-day the white man gives him protection. The white man builds streets and railways. The negro accepts and makes full use of these gifts, and does voluntarily nothing in return. In America and in Europe men are taxed; that is, they pay for the protection that the state gives them; in Europe every healthy man is in addition liable to military duty. There is no reason whatsoever why the negro should not be taxed so that he is forced to work. The English settlers agree with the Boers that work alone will raise the negro

to that very moderate degree of civilization which he is capable of producing. They agree with the Boers that the English native policy is most pernicious. Is it not the height of folly that coolies are imported to do some of the necessary work in a country that abounds in healthy muscle?

The taxation of the white man is not considered a brutality; why should the taxation of the black man be considered a brutality? It is not true that the white man is taxed according to his income. He is taxed without regard to his income; and, in order to be able to pay that tax (in the form of the higher prices of food and other necessaries, such as rent), he is forced to work. If he cannot pay that tax, he becomes a vagrant, and soon lands in the penitentiary, where forced labour is exacted from him. Why a system of taxation, which is considered just in the case of the white man, is slavery in the case of the black man, reason fails to grasp.

The present system prevents the development of Africa. As long as the superiority of the white man is not recognized, as long as his superiority finds no adequate expression in his legal status, the white man cannot prosper in Africa. This system is not less detrimental to the black man; because it makes him, for the sake of theoretical considerations and liberality phrases, a lazy lout. It encourages slavery; for the negro, instead of working, forces his wives to work, and keeps them in most abject slavery. Probably reason will eventually

prevail, for the good of the white man as well as for the good of the black man. The Teutonic genius has solved more difficult problems than the negro problem.

Vast as the English empire is, its boundaries do not mark the limit of England's power. Portugal has for generations been England's obedient vassal. Belgium and Holland, mere splinters of a nation, suffering from the paranoical delusion that they are complete nationalities, must on account of that delusion be the shield-bearers, the knaves of England. Spain is in the position of Portugal. The South American herds owe their national existence to England.

When Canning, referring to South America, said, "I have called the new world into being in order to establish the equilibrium in the old," he stated a fact. Many of these so-called republics, among them Chili, are England's vassals. Several of the Balkan states owe their nominal independence to England, and the pariahs of that part of the world are England's serfs. One of these countries is Greece. When the king of "independent Greece," Otho the Bavarian, refused to be England's "man," England secured his dethronement. Since then the Greek rulers have been on their good behaviour. France follows England's leadership, and in the Far East, Japan is doing England's work.

"England is a power to which, for purposes of foreign conquest and subjugation, Rome in the height of her glory is not to be compared," said Webster. At that time England's foothold in India was uncertain,

the settlement of Australia, New Zealand, and Africa had scarcely commenced. To-day, with the expansion which took place in the last hundred years, the British Empire is the most extensive, the most populous, the greatest that the world has ever seen. More than seventy per cent. of the world's commerce is in its hands. In industries, in manufactures, in agricultural and pastoral pursuits, the British Empire is second to none. Sixty per cent. of the merchantmen of the world wave the English flag. As a naval power England is supreme.

In her literature, in her science, is readily recognized that fearless spirit of investigation, that spirit of rebellion against authority in religion as in science, which is the heirloom of all Teutonic races. Who can deny that a kindred spirit animates Darwin, Lyell, Livingstone, Tyndall, Spencer, Kant, Huxley, Haeckel, Shakespeare, Göthe, Wickliffe, Luther, Parker, Channing, the Dissenters, in fact, all Teutonic thinkers, and the Sagamen of old, who yielded to no power, who took a buffet from the "All Father" himself and returned it?

It is the doubting attitude of mind, which is as far removed from atheism as it is from superstition, that characterizes all Teutonic thinkers. They are, in a certain sense, all mystics; the deepest of Teutonic minds, Shakespeare and Göthe, not less so than the Sagaman of old. Compare Hamlet, Faust, and the old Teutonic songs. "Who knows God, who knows him not?" And is not this true also of Kant ("Critic of

Practical Reason"), and of Spencer, when he declares that the one thing we know more certainly than anything else in the world is the existence of an infinite and eternal energy back of all phenomena, from which all things proceed; that this energy is akin to us; that that which wells up in us under the form of consciousness is of the same essence as this infinite and eternal energy? Is it not true of Huxley, when he says that, as an honourable scientist, if he were compelled to choose between Büchner and Berkeley, he would be obliged to stand with Berkeley? Is it not true of Tyndall, who tells us that it is utterly impossible to explain consciousness in any materialistic way; that the gulf between matter, force, and consciousness is as impassable in the height of modern science as it was to primeval man?

In literature and in science the old spirit is alive. England is great because Englishmen are great; Englishmen are great because the spirit of their ancestors is alive in them; and that spirit is alive in them because the blood that courses in their veins is the blood that rolled in the veins of the old Saxons. Never have Englishmen practised promiscuity, never have they vitiated their blood. This race purity makes the English the greatest and the strongest of races.

There are a few people the nationality of which is a biological fact. The English is one of them. In that sense the English dictum, "Once an Englishman, always an Englishman," is certainly true. Citizenship,

allegiance to a country, is something external, superficial, temporary, and revocable. Nationality is something inborn, sacred, irrevocable. A little ink on a little piece of paper changes a man's citizenship. Nationality is changed only by destroying it. Men of a distinct nationality can become absorbed by another nation if that nation is of a strong race and sufficiently numerous. In that case several generations make the descendants of these men members of that other race. Nature expels everything that is out of harmony with that race. Where no such absorption is possible, nationality is destroyed by promiscuity alone; and it takes several generations of promiscuity before the destruction is complete. Change of nationality in the latter case always and without exception leads to deterioration, degeneration, and ultimately to utter depravity. The mongrel is worthless.

Allegiance to a state is a matter of convenience and of choice; nationality is a matter of necessity. It is the epitome of the capacities, tendencies, and labours of many generations. Nationality is infinitely better than citizenship, just as blood is better than ink.

The English became great, because they remained true to themselves, true to their race instincts. Their conservative adherence to race, their repulsion of foreign races, is the source of their greatness.

The innate qualities of the race have, in peace and war, won imperishable glory. Who can doubt that its future will be as great as its past?

NOTE.

"Then comes another,
Yet more mighty.
But him dare I not
Venture to name.
Few farther may look
Than to where Wodan
To meet the wolf goes."

(The Edda.)

CHAPTER XXII

THE ANGLO-SAXONS IN AMERICA

THE difference between the racial characteristics of the Anglo-Saxons and Latins expresses itself in the difference between their respective colonial histories. The Latins sought adventure and gold; the Anglo-Saxons a new home, a home where they could be independent men and women. On the North American continent the Spaniards never gained a secure footing, and the French had to yield to the superiority of the English.

It is not mere courtesy that leads the world to call a small island Great Britain. It is the independent, enterprising spirit, and the common sense of the English race, that has made the small island great. Their Saxon spirit came with the English to America. In the year 1607 the first permanent English colony in America was established on the coast of Virginia. The energy and determination of John Smith made the enterprise a success.

The year after this enterprise was undertaken another band of emigrants went out from England. They went to seek religious freedom. King James had declared that he would make all men conform to the Established Church, or harass them out of the country. Accordingly

those who did not conform were persecuted, fined, imprisoned, and beaten. After sixteen hundred years of Christianity, Holland was the only place in the world where these nonconformers were free to worship God according to their convictions, where they were at liberty to think their own thoughts.

In the neighbourhood of Scrooby, a village in Nottinghamshire, Postmaster William Brewster, William Bradford, John Carver, and others had organized an independent church with John Robinson for its minister. They were considered outcasts, and they became convinced that, so long as they remained in England, they could never be safe from persecution. They decided to emigrate to Holland. They made their headquarters in Leyden, and there, under the leadership of Robinson, they flourished and prospered. The Dutch did not hinder them from living their own life.

As the years went by they recognized clearly that they would become absorbed by the Hollanders, lose their nationality, and cease to be Englishmen. They recognized that the loss of nationality is the most direful misfortune that can befall the individual, and makes it impossible for a race to develop in its own way. They recognized that in the case of a strong race denationalization always spells deterioration. A number of the Pilgrims in Holland succeeded in obtaining from King James the privilege of emigrating to America. They decided to emigrate to America, in order to be among people of their own race and speech, where they could

continue to develop the capacities and tendencies which were their heritage.

A London trading company agreed to furnish the Pilgrims passage, but the terms were so hard that the Pilgrims said the conditions were fitter for thieves and bondslaves than honest men. The London company took them over on the miserable little *Mayflower*. They started out for the northern part of Virginia, but drifted ashore north of Cape Cod. There they were free to shape their own government. Before landing, a number of the Pilgrims drew up this compact:

"In ye name of God, Amen. We, whose names are underwritten, the loyall subjects of our dread soveraign Lord, King James, by ye grace of God, of Great Brittains, France and Ireland, King, defender of ye faith etc. haveing undertaken for ye glorie of God, and advancement of ye Christian faith, and honour of our king and countrie, a voyage to plant ye first colonie in ye northern parts of Virginia, doe by these presents solemnly and mutually in ye presence of God, and one another, covenant and combine ourselves together into a civill body politick, for our ordering and preservation, and the furtherance of ye ends aforesaid; and by vertue hereof to enacte, constitute and frame such just and equall lawes, ordinances, acts, constitutions and offices from time to time, as shall be thought most meete and convenient for ye generall good of ye colonie, unto which we promise all due submission and obedience."

(Signed by forty-one men.)

Landing at Cape Cod, they established a colony at Patuxent, since called Plymouth, on the basis of equal laws for the general good. The Pilgrims were hard-headed and practical men. They were ready to face all hardships for the sake of their convictions. They were ready to fight the Indians, the savage winter, and the barren soil. Yet, like their forefathers in the forests of Northwestern Germany, they were seers, visionaries, dreamers, and mystics. They dreamed of a better future, a better form of government, a greater freedom, and they set about to realize their dreams.

In the life of hardship that colonists meet, rank, title, and even learning count for nothing; for it is the steel in the blood, the race alone, that is of value. The first settlement of Plymouth numbered one hundred and one. The principal men were William Bradford, Miles Standish, Samuel Fuller, John Howland, and Edward Winslow. John Carver was the first governor.

A much larger number of Puritans settled at Salem, Charlestown, Boston, and Roxbury in 1628 and 1630. The men who settled Massachusetts brought with them the Teutonic desire to learn and investigate, and as early as 1632, £400 were granted for the support of a school at Cambridge. This school has grown into the most famous high school of America, Harvard University.

The little handful of men that came with the *Mayflower* created the mould into which this great republic has been run. They gave form to the government,

and, for a long time, everything that happened to the country came along the lines which they laid down.

When the Pilgrims landed, the building of nineteen houses was considered necessary for shelter, but when seven were completed, there was no need of more, for half of the colonists had perished. Their former minister, Robinson, wrote to them from Leyden: "In a battle it is not looked for but that diverse should die. God, I hope, hath given you the victory after many difficulties."

In the first years, the Plymouth people were frequently on the brink of starvation. The poverty of the settlers was extreme. Bradford tells us, when newcomers had arrived that they were much daunted and dismayed. Some wished themselves in England again, and others fell a-weeping, fancying their own misery in what they saw now in others. Between 1620 and 1640 about twenty-two thousand Puritan emigrants sailed to America from English and Dutch ports.

The rule of the Puritans was stern and severe. Their government was theocratic, and no experience of the individual's life was free from the interference of public authority. Public authority ruled his person, his family, his religion. It was a grim rule of bigotry and intolerance. It was, however, not tyranny; for they themselves were the source of the authority of the government. They believed that their plan of government was not theirs, but God's, and that they obeyed the law of God. Their devout sincerity of purpose cannot

be questioned. Their vices were the excesses of their virtues. They believed that the Bible was God's word; that the only rule of guidance, therefore, was conscience enlightened by the Bible; that, according to the Bible, the world was a fallen and an evil place; and that nearly all men were doomed to perdition. They were determined to save their own little selves.

The sole aim of life was to keep from folly and sin. Light heartedness was wicked. It was their creed that made them bigoted, austere, and harsh. Puritan men and women were grave and stern. Sumptuary laws forbade vanity of dress, gay manners, and light speech. Sober tints and quiet manners alone were tolerated. All revelry was prohibited. A dance was sinful; no one was allowed to own a pack of cards, or a set of dice; there was no theatre, no place for a public amusement of any kind. Late hours were forbidden. On Sunday all noise was hushed, all toil ceased, and all passing from place to place, save for necessity, was prohibited. Attendance upon public worship was compulsory. The Puritans were too austere in their mode of living, for, in their attempt to promote virtue, they chilled life. Yet, even with the Puritans, nature was stronger than theory, and there were outdoor sports and indoor games, and youngsters were youngsters.

The Puritans were intolerant. They imprisoned, persecuted, whipped, banished, and famished heretics. Does the Puritan rule for that reason deserve the con-

tempt and the expressions of invective and abhorrence which have been visited on it? Were they more intolerant than the English Church, which persecuted Puritans, Catholics, and Quakers? When they assigned to infants "the coolest room in hell," were they more intolerant than Luther when he said, "Any man who holds that some of those not baptized escape perdition is a heretic?" When they persecuted heretics, were they more intolerant than Calvin when he burned Servetus at the stake? Were they more intolerant than the Inquisition, which burned many thousand heretics at the stake? What tolerance was there in the offensive language and in the insulting behaviour of the Quakers, who spoke of the people of New England as "cruel English Jews, the most vainest and beastliest place of all bruits, the most publicly profane and the most covertly corrupt?" Their intolerance does not render them more blameworthy than all men of the age. Their vices were the vices of the time, their virtues were their own.

The standard of morality among them was very high; and, as far as their bigotry and austerity was concerned, Puritanism produced the corrective influences which were constantly reducing its fanaticism. Puritanism favoured activity of mind. In their schools and high schools they offered the education which developed the great qualities of the race, and led them to test their principles. Liberalizing influences made themselves felt; and, toward the close of the seventeenth century, we notice that the old rigidity of doctrine no longer

existed; manners and customs were less austere and the habits of life less harsh. This development continued and led, in the nineteenth century, to the most liberal theology of the land, that of Emerson.

In 1642, Lechford, an Episcopal lawyer, wrote of the colonists: "I think that wiser men than they, going into a wilderness to set up another strange government, might have fallen into greater error than they have done." The severest judges of the Puritans admit their noble qualities, — their full sincerity, their loftiness of purpose, their love of liberty, their fidelity and truthfulness, their intelligence and their good judgment.

The Puritans were, as Milton said, "faithful and freeborn Englishmen and good Christians, constrained to forsake their dearest home, their friends and kindred, whom nothing but the wide ocean and the savage deserts of America could hide and shelter from the fury of the bishops." With them came to America the Saxon spirit; and, when the colonists had to fight for free national institutions, it was Massachusetts that, with Virginia, became the leader against the attempted tyranny.

The Massachusetts of old is dead; Plymouth Rock has become a legend; scant courtesy is paid to the Pilgrims and the Puritans and their institutions. The men who allow the Puritan purposes a fair presentation are accused of partiality and hypocrisy. Contempt for the Puritans is considered their just desert. And yet these men laid the corner-stone of this republic. They

determined the direction in which this great commonwealth had to develop.

In 1607 one hundred English settlers established the first English colony in America. This settlement was made at Jamestown, May 13th. To the colonists and their descendants were granted all the rights of natural-born Englishmen. The colony prospered, and in 1619 the first legislative body of North America met at James City. Like the Massachusetts settlers, the Virginians, animated by the same spirit, were friends of higher learning, and in 1693 "William and Mary College" was established.

During the Commonwealth in England many royalists fled to Virginia. Among them the ancestors of Washington, Jefferson, the Lees, Randolphs, and many other families. In 1716 Governor Spotswood crossed the Blue Ridge, and is said to have been the first white man to enter the Great Valley. The treaty of 1763 made the Mississippi the western boundary of Virginia.

Massachusetts and Virginia were the two centres from which Anglo-Saxon ideas and ideals spread with the Anglo-Saxon blood over the country. The men of the North represented the Teutonic character in its austerity. In the Southern colony the sunny characteristics of the Teutons impressed themselves upon the land. The Virginians loved life. They were less introspective, less self-tormenting, but not less religious than the Puritans, though there was no bigotry in their religion. They were more amiable and not less

energetic than the men of the Northern colony, and their force of character and will-power failed not to impress itself upon the future of the whole country.

Novels and histories, written with the intention of painting slavery blacker than it was, have depicted the Virginians as a class of cruel braggarts, drinkers, and gamblers. The very fact that Virginia has produced in the field of public service some of the greatest men of the country, among them Washington, Jefferson, Madison, and Marshall, and the fact that, for half a century, in the council of the young republic Virginia's influence was preponderant if not dominant, gives the lie to these ballad-mongers.

There were very few cities in the colony, and these were small and of no social importance. The planters were little kings on their plantations, where stately men and lovely women ruled. As the plantations were far removed from one another, there were scarcely any schools. This fact did not in the least hinder Virginia to become socially the leader of the colonies, and to share with Massachusetts the political leadership when the war for independence broke out.

The Southerners' gaiety and love of life was not more immoral than the Puritans' austerity. Men and women led an outdoor life. They were fond of sport. They enjoyed horse-races, fox-hunting, cock-fights, boxing-matches, wrestling-matches, prize-fights, and boat-races. They enjoyed a dance, a game at cards, and a

glass of wine. They drank a little too much at times, yet drunkenness was unknown at a time when in England no gentleman went sober to bed. They were ardent patriots, true friends, and honest enemies. In short, they were a race of noblemen.

The women were as high-minded as the men. They were fond of outdoor life. They rode from plantation to plantation, frequently danced from night till morning, to spend the next day on another plantation and continue the round of pleasures. They have been accused of loving amusement and of being fond of dress. (Some men assert, no doubt they are calumniators, that women elsewhere are also fond of these diversions.) Withal they were the best of wives and mothers. The men and women of the old colony were of a thoroughly healthy stock, and they produced a race that, at the time of the revolution, had not its equal anywhere. George Washington himself was a typical Virginian; not at all the cold, stiff, and tiresome individual that the text-books call George Washington, whose last and only prank was the cutting down of cherry-trees. Washington, on the contrary, was very sociable. He was fond of a game at cards and a glass of wine. He played billiards, followed the chase, loved and bred horses. He was a good dancer, and very fond of it. His hospitality at Mount Vernon was equal to that of the other planters.

Although the State still bears traces of the brilliant life of the past, the Virginia of to-day is not the Virginia

of a hundred and fifty years ago. The old Virginia is dead. The Civil War has made it a myth.

Virginia led in recommending to the colonies "inter-colonial committees," and by these means the colonies took counsel together for common action. Virginia was the first to recommend to the other colonies an annual congress of delegates. In the War of Independence it took a leading part. At the close of the war the United States was deeply in debt. One way of paying it was through the sale of unoccupied lands. It was proposed that the States give up their lands to the Union. Virginia was the first to do this. In the War of 1812 and in the war with Mexico Virginia bore a conspicuous part. The Mexican War drew but very few volunteers from the North.

Between the beginning of the seventeenth century and its end, the immigration to America consisted almost entirely of Anglo-Saxons. There were a few Germans, a few Dutchmen, a few Swedes, and a few Frenchmen. Their number, however, was very small in comparison with that of the Anglo-Saxons. Most of them were of the race that is closest akin to the Anglo-Saxon race, *i. e.* the German. This kinship and the smallness of their number rendered their absorption easy. Their denationalization was not a deterioriation, for in a few generations they became Anglo-Saxons. In Pennsylvania, where many Germans lived, the absorption was slow, slow and thorough. There was no mongrelization, although the absorbent capacity of every race is limited, even in respect to a kindred race.

There is a very distinct difference between colonization and immigration. Colonization means, in addition to immigration, the creation of law, order, and customs. It includes the bringing of civilization. The same men are in one place colonizers, in another only immigrants. Thus Americans or Germans who go to Hungary are colonizers, if, like the brave Saxons of Transylvania, and the Suabians of Southern Hungary, they refuse to deteriorate into Magyars, if they refuse to disappear in the muddy Magyar swamp.

In England they are immigrants only. The men who came to America when it was a wilderness, the men who had to create law, government, and civilization in America, the men who established the country and impressed upon it the mould in which it had to develop, were colonists. The men who came later, who found a civilization here established, were immigrants merely. All men that came after 1783 must be considered immigrants. Immigrants are of value to a country if the immigrants are of a race akin to that of the inhabitants, and if their number is not greater than can be absorbed.

Excessive immigration is of the same detriment to the immigrant as to the native, for it destroys the race of both, and it reduces them both to a nondescript something-nothing mongrel without worth. The mongrel is everywhere worthless. All nature proves this, and the history of humanity declares not less distinctly the same truth. Why should a law of nature that holds good everywhere not hold good in America? Is it be-

cause Americans have pretty eyelashes or pretty teeth? Or is it because the advocates of unrestricted immigration do not like that law?

Estimates agree that by 1640 there were about twenty-five thousand colonists in British America, nearly all of them in New England and Virginia. Twenty-five years later the population had increased to about eighty thousand. For 1689 Bancroft's estimate is two hundred thousand. By 1740 the number had reached a million. In 1790 the first census was taken, and it found a population of 3,929,214, not including Vermont. After the first settlements the increase in population was almost entirely natural. In the hundred years between the end of the seventeenth and the end of the eighteenth century, the white world seems to have suffered from general exhaustion. The westward movement in America continued, but there was not the energy and rapidity in colonization that had characterized the period between the beginning and the end of the seventeenth century.

European colonies changed masters, but Europeans established no new colonies. In South America the seaboard only was held. In many places the Europeans yielded to the coloured races. The Bantus migrated to the Zambesi, and destroyed the Portuguese rule, while on the Guinea coast the natives pressed back the Europeans. The Dutch, who as early as 1680 had trekked to the Orange River, confined themselves to the vicinity of the Cape. Arabs and Persians con-

quered Mombas, Aden, and Ormudz. Zanzibar became a more important commercial centre than the European trading stations. In 1670 the French discontinued their attempts at the acquisition of Madagascar.

The Russians, who had conquered all of Siberia, and seemed near taking possession of Manchuria, by the treaty of Nertshinsk, relinquished their claims to the whole Amur basin. The Turks advanced for the third time upon Vienna.

A time of general exhaustion is not a time for emigration; and there was very little from Europe, very little to America. The immigration consisted of a small intermittent flow of newcomers, not at all sufficient to influence the race characteristics of the settlers. During the colonial period the population doubled about every twenty-five years by natural increase. The settlers married early, and were fond of children. Large families were the rule. Between 1783 and 1820 the immigration was likewise very small. Emigration at that time was not the free right of the individual, and permission to emigrate was frequently refused. The wars of the French republic and of Napoleon prevented almost all emigration from the Continent. During this time the United States was for many years on unfriendly and hostile terms with England, which prevented emigration from Great Britain and Ireland. On the other hand, there was very little in America to induce immigration, for times were hard, and embargoes and wars interfered with commerce.

The number of immigrants between 1783 and 1820 was, according to the bureau of statistics, two hundred and fifty thousand. Up to 1820 the growth of the country was by natural increase, not by immigration; and its growth was so rapid that, after the close of the war of 1812, a new State was admitted every year: Indiana in 1816; Mississippi in 1817; Illinois in 1818; Alabama in 1819; Maine in 1820; and Missouri in 1821.

In 1820 the population numbered about ten millions. During the time of Anglo-Saxon America, the population doubled about every twenty-five years. It is therefore seen that without immigration the United States would now hold about as many people as it does with an immigration of more than 22,000,000 people and their descendants. Thus for 1820, 10,000,000 doubled every twenty-five years gives for 1845, 20,000,000; 1870, 40,000,000; 1895, 80,000,000.

Suppose the population had increased to 40,000,000 only. A country that holds 40,000,000 people of a strong race is better, stronger, and greater than a country that has 100,000,000 of a *mixtum-compositum* from everywhere. It is apparent, however, that immigration did not strengthen the country even in numbers, but simply displaced the earlier inhabitants. As long as this displacement was by members of another Teutonic race, the difference may not have been very great, although unlimited numbers even of a kindred race cannot be absorbed. When, however, members of the Teutonic races are displaced by South Europeans,

Slavs of Southeastern Europe, and Slavic-Hunnish mongrels called Magyars, the displacement cannot but lead to the deterioration of the whole country.

The objection that it is a question of the survival of the fittest is of no validity whatsoever. The survival of the fittest is frequently not the survival of the best; surely not if, for the sake of theoretical considerations and liberality phrases, the best refuses to protect himself. In nature the survival of the fittest is not necessarily the survival of the best. The ass prospers where the horse dies. The coolie flourishes where the white man perishes. Yet no one has ever declared that the ass is superior to the horse, or the coolie to the white man.

Why did California have the Chinese exclusion act passed? Economic reasons were given, but were they the real ones? The Chinaman had been useful in developing the resources of the State; he was an excellent labourer in the mines; he had reclaimed marsh lands where malaria would have killed the white man; in the rural districts he was the only domestic servant that could be obtained. The Chinese did not compete with skilled labour; they took the drudgery. Economically the Chinaman was a benefit to California. It was asserted that the "Six Companies" exercised absolute authority over the Chinese, and that they assisted a coolie traffic. It was proved that the "Six Companies" were mutual benefit organizations similar to the Odd Fellows, and that there was no coolie traffic.

Personally the Chinese were more cleanly than many white people. They were hardy and their rate of morbidity and mortality was low. They smoked opium, but they did not drink. They were law-abiding, and very few of them were criminals. There was proportionally less criminality among them than among the white inhabitants; and the little criminality that existed was directed exclusively against members of their own race. Why, then, were they excluded? They were excluded not for economic but for racial reasons. The Californians, having seen Magyars and other yellow-white mixtures, either knew that the white-yellow mongrels were among the most worthless of mongrels, or their instinct told them the same truth. The desire of the West to keep people of the yellow races out of America has something instinctive about it. Racial, not economic reasons, cause the clamour against the admission of the Japanese. It is for this reason that it will not cease.

The Japanese, on the other hand, either because they have seen Magyars and people of similar breed, or because their instinct tells them that the mongrel is worthless, do not allow foreigners to hold property in Japan, on the supposition that people who are differentiated against by the law will not come to Japan, and if they come, will not stay. Japan is poor and needs money. Economically, therefore, the law is a bad one for Japan. The reasons for its existence are, however, racial, not economic.

In California the Mongolian blood was to a large extent excluded, while in New York it pours in freely under cover of a European name. From the yellows let us return to the Anglo-Saxons.

The Anglo-Saxons brought with them to America that love of independence and free national institutions which had characterized their forefathers in the Saxon forests, and which had accompanied them to England. Animated by that spirit, provisions for the liberty of the colonists were made. The charters given to the colonies contained the declaration that the emigrants to America should enjoy the same privileges as if they had remained within the realm. The colonial legislatures were under little or no outside control. The colonists governed themselves by their own laws, and pursued their interests as they thought best. At the outset they attempted to establish a state church, and this led to persecutions. The spirit of religious freedom, however, soon predominated, and after a short time men worshipped God everywhere in British America according to their convictions. England for a hundred and fifty years exercised a liberal policy toward the colonies, and their commerce grew by leaps and bounds.

When England began to oppress the colonies in 1764, it met that same Saxon spirit. In 1764 England subjected the colonists to taxation by the British Parliament. The colonists, not being represented, refused. They believed that taxation and representa-

tion were inseparable, and that freemen cannot be taxed without their consent.

Before 1764 there were reasons for dissatisfaction with English rule, such as the Navigation Act, which closed American ports against foreign vessels, obliging the colonists to export their productions only to England, and to import European goods solely from England and in English ships; and the subjection of all industries and manufactures that might interfere with those of England to unjust restrictions. Nothing, however, so aroused the colonists as the attempt to tax them.

In 1760 the attempt was made to collect duties on sugar and molasses. The duties were not paid. The custom-house officers applied for writs of assistance. The merchants opposed the application. James Otis argued eloquently in their favour. "Then and there," said John Adams, "was the first scene of opposition to the arbitrary claims of England. Then and there American independence was born."

When the Stamp Act was passed the colonies were full of indignation. The legislature of Virginia immediately adopted this resolution: "That any person who by speaking or acting should assist or maintain that any class of men except the general assembly of the province had a right to impose taxation, he should be considered an enemy to his Majesty's colony."

The determined spirit of the Americans rendered the enforcement of the Stamp Act impossible. In 1766 it was repealed. New acts of oppression, the imposing

of duties on tea, glass, paper, etc., caused new indignation, however, and the stationing of troops in Boston increased it. In 1769 Parliament passed a bill directing the governor to send those accused of treason to England for trial. The legislature of Virginia immediately passed resolutions denying the right of England to remove an offender out of the colony. The governor dismissed the legislature. The members met, however, and agreed not to import any of the articles that England had laid a tax on. Their example was extensively followed.

In 1770 all duties except that on tea were removed. England shipped great quantities of tea to the colonies. In the colonies the sentiment prevailed that the tea must not be sold. In Charleston the tea was landed, but not allowed to be sold. In New York and Philadelphia the tea was not landed; the ships were sent back with their cargo. In Boston the "tea party" boarded the ships and threw the contents of three hundred and forty-two chests into the water. To punish the inhabitants of Boston, Parliament passed the Boston Port Bill, by which the port was closed and the seat of government transferred to Salem. In the following year Parliament repealed the Charter of Massachusetts by vesting all power in the Crown, and authorized the governor to send all persons accused of certain offences to England or some other colony for trial.

At the suggestion of Virginia, "committees of correspondence" had already been formed. In 1774 it was

proposed that the colonies should send delegates to a general convention or congress. In September, 1774, this first Continental Congress met under the presidency of Peyton Randolph, of Virginia. This Congress passed the resolution to cease all importation from Great Britain, and organized committees to see that this resolution was enforced.

In Massachusetts the situation became alarming. Public speakers, such as the Adamses, Dexter, Hancock, Winthrop, Prescott Phillips, and others, boldly defended the right of the people to withstand oppression. The people collected arms and prepared themselves to turn out at a moment's notice.

On April 17, 1775, General Gates ordered a detachment of troops to destroy the military stores which the colonists had collected. The Americans resisted, and at Lexington the first blood was shed. In July, 1775, the Continental Congress undertook to organize the army, and appointed George Washington commander-in-chief. The army consisted of undisciplined men, unprovided with arms and ammunition, but they were brave men, animated by that spirit which was their heritage.

It is seen that Massachusetts and Virginia, that is, the colonies that were most homogeneous, assumed the leadership. In the dispute with England before the war, they were the leaders, and during the war they maintained this leadership by nature, as it were. In the war it became evident that the Saxon, in America

as elsewhere, can swim as soon as he gets into the water, and that he can fight on the ocean as soon as he has a plank under him. Under Paul Jones with the *Serapis* the American navy achieved its first victory.

Independence was won, the constitution was adopted. It assured to the individual as much liberty as is consistent with the liberty of others. It did not destroy home rule and State rights, for it declared that the enumeration of certain rights shall not be construed to deny or disparage others retained by the people; and that the powers not expressly granted to the central government nor prohibited by it to the States are reserved to the States respectively or to the people.

The spirit that framed the constitution was akin to that which animated the Teutonic warrior of old, who pledged his sword not to any master, but to the master of his choice, and not unconditionally, but on conditions of his own. In 1790 the United States was a third-rate power. Twenty-two years later she coped a second time successfully with the strongest nation in existence.

In the war of 1812, it was the Saxon seamanship which led the little American navy from victory to victory against a nation that had heretofore no rival on the ocean. England had no rival on the ocean, because the Saxon spirit had made it the greatest sea-power in the world; but American seamen were able to defeat her, because they were animated by the

same Saxon spirit. Out of fifteen naval engagements the Americans won twelve. Captains Porter, Hull, Decatur, Bainbridge, Lawrence, Perry, Stewart, and others won imperishable glory.

It was the same spirit that led Doctor Whitman across the continent, that made known the value of Oregon and settled within a short time three thousand Americans there.

Many Americans had made their homes in Texas. It was but natural for Saxons to rebel against Mexican rule. Texas won her independence.

In the war with Mexico the Americans won every battle, whatever the disparity of numbers. Several battles were fought against armies four times as large as the American forces. (*v.* Chapter XVI.)

Toward the middle of the nineteenth century the slavery question began to agitate the country. Massachusetts had a similar influence in bringing on the Civil War that she had in bringing about the Revolutionary War. The North held that the negro had the right to be as vicious and as lazy as his nature impelled him to be. The South denied this right. In 1860 the number of free States was eighteen: Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New Jersey, New York, Pennsylvania, Ohio, Illinois, Indiana, Michigan, Wisconsin, Iowa, California, Minnesota, and Oregon; to which, in 1861, Kansas was added. The slave States were Virginia, Missouri, Maryland, Delaware, North Carolina, South Carolina, Georgia,

Alabama, Kentucky, Tennessee, Louisiana, Mississippi, Arkansas, Texas, and Florida.

The population of the United States at this time was thirty-one million, of which the the slave States held twelve million. Among them, however, were four million slaves and two hundred and fifty thousand freed negroes, leaving for the slave States less than eight million white people. The population of the free States was nineteen million. Virginia was the greatest of the slave States. She was, however, curtailed by the secession of West Virginia.

There was a time when Virginia had furnished the Union with its ablest leaders; now Virginia furnished the Southern army with its ablest leaders, Lee, Jackson, Johnston, and Ewell. The South was numerically much weaker than the North, and it was still further weakened by the fact that Missouri, aside from Virginia, the most powerful slave State, cast her lot with the Union, and that three other slave States, Maryland, Kentucky, and Delaware, declared in favour of the Union.

The disparity in favour of the North in wealth, in resources, and in numbers was so great that the North believed that the rebellious States would be compelled to obedience in a short time. Mr. Seward, the Secretary of State, promised that the war would be over in three months. There was, however, one important factor in favour of the South, its homogeneousness. The Southerners were pure Saxons. There had been prac-

tically no immigration to the South. It was the Saxon spirit that made the resistance of the South so formidable that the war was not over in three months, nor even in three years. The war showed what heroic stuff the Southerners were made of.

The call for troops was answered by overflowing numbers, in the South as in the North. In April, 1861, the first blood was shed in Baltimore. The Battle of Bull Run opened the eyes of the North. The end of the second year of the war found the Northern and Southern forces in nearly the same position as at the beginning of the war. The Battle of Gettysburg was the turning point. The Southerners were defeated, but not without fighting a tremendous battle, in which they lost forty thousand men.

Although the population to draw from was much greater in the North, although the States offered bounties as a stimulus to volunteering, Congress was compelled to pass conscription acts very similar to those passed by the Confederate Congress. Draft-riots were the result, the most notable being the riots in the least homogeneous city of the land, New York.

Long before the end of the war, the financial conditions of the South were in a wretched condition. It could not issue and sell bonds. The expense had to be met by paper issues; and with each issue the value of the paper dollar declined, until one dollar in coin was worth fifty dollars in paper. As the value of the money decreased, the price of commodities increased. Flour

was worth $270 a barrel, butter $16 a pound, and the price of other articles was equally high. The entire population was reduced to extreme poverty.

The difference in the financial condition of the North and of the South was great, and the difference in the number of men enrolled during the war was as great. The Union enrolled 2,778,304 men; while the Southern armies reached their greatest strength in 1863, when they numbered about seven hundred thousand.

When all is considered, it must be admitted that the South exhibited a much greater strength in upholding the rebellion than the North did in crushing it; that the Southern commanders exhibited an ability superior to that of the Northern commanders; that, in short, a homogeneous people is stronger than a race weakened by the infusion of blood from everywhere. Who can doubt that had the four Southern States, Missouri, Maryland, Kentucky, and Delaware, instead of joining the Union, making the disparity in favour of the North still greater than it was, joined the Confederacy, the South would have won the prize for which it fought, — independence?

After the war came the pernicious, preposterous attempt to make the South a black man's country; to make the negro the ruler of the white man; to drive the white man out of his Southern home. That is what the unconditional enfranchisement of the negro meant. The spirit of the fourteenth and fifteenth amendments made the white men of the South the bitter enemies

of the negroes; it caused the Southerners to see in the victory of the Union only corruption and the destruction of their society, a government of ignorance, and an abominable abuse of power; it made the South the irreconcilable enemy, not of the Union, but of the party that saved the Union.

What was the effect on the negro? Has it made him better, more able, more industrious, happier than he was before the war? Not at all. The negro of to-day is in every way inferior to the negro of the time before the war. It is the white man's power, the white man's authority alone that in the South supports the negro, and prevents him from falling back into the state of utter savagery to which the liberated slaves of Hayti, Santo Domingo, and Liberia have returned. In spite of bills, resolutions, Constitution, and amendments, the negro in the South does not vote. The Southerners have succeeded in keeping the South what it was before the war, — a white man's country. The disfranchisement by constitutional amendment had that good result.

Since the war the growth of the United States in wealth, resources, and power has been remarkable, its progress and development phenomenal. Less than a hundred years ago the United States was not considered a factor in the politics of the world; to-day she is a world-power second to none.

Considering the history of the United States, this fact is clearly observed: that everything accomplished that had something of greatness in it, everything that

was above the commonplace, was accomplished either by Anglo-Saxons directly, or was due to Anglo-Saxon initiative.

There is but one exception to this rule. Men have come to America who pledged their services to the United States and who served the United States well. I refer to such men as Steuben, Lafayette, DeKalb, Schurz, and others. These men, however, brought with them the characteristics and abilities of their respective races. The American descendants of the races to which these men belonged did not retain these capacities and abilities. (*v.* chapter, "The German-Americans.") In other words, they deteriorated. That this deterioration does not include the Jews, Chapter VI proves. The Irish escaped it to an extent; for in their case religious reasons prevented promiscuity for a long time. With the influx of Slavs and Latins, that is changing, not to the benefit of the Irish. The North of Ireland men are Irishmen geographically only; racially, they are Anglo-Saxons and share their fate. The deterioration of Germans and Scandinavians is marked. They had not the strong race consciousness of the Jews, nor the religious convictions of the Irish.

What is true of politics is also true of literature, art, and science. Everything above the commonplace is either directly accomplished by Anglo-Saxons or is due to Anglo-Saxon initiative.

In a booklet entitled "The Unitarian Church: Its

History and Characteristics. A Statement by Joseph Crooker," I read under the heading "By their fruits ye shall know them." We are willing to let the facts speak for themselves. The record shows that Unitarians have been fruitful in good works far beyond what could reasonably have been expected of them. Our American churches have never embraced more than one two-hundredth part of the population of the United States. If, therefore, our people have contributed one two-hundredth to the various beneficent activities of our country, our faith will show an average fruitfulness. Any larger proportion than this means so much extra credit. Let us, then, from this point of view, consider a few facts.

"On the ceiling of the vestibule of the Boston Public Library are the names of some score and a half Americans who have been most eminent in art and literature, in law and science. Of these belonging to the nineteenth century nearly four-fifths are the names of Unitarians, — some hundred and fifty times our proportion. Chief Justice Coleridge, of England, in making an address . . . referred to the American authors most known and honoured abroad; every one whom he mentioned was a Unitarian.

"In any list of the thirty most eminent Americans in literature that may be made we shall find at the head Emerson, and after him Longfellow, Lowell, Holmes, Hawthorne, Bryant, Bancroft, Motley, Thoreau, Prescott, Parkman, Miss Alcott. . . . We can claim

at least half the names in such a list, however made up, and these by far the most distinguished. Or, in other words, about a hundred times our proportion.

"Another list of names could be made of those distinctly or essentially Unitarians that would contain as many distinguished persons as could be found outside our fellowship, such as: Bayard Taylor, George William Curtis, Helen Hunt, Bret Harte, Henry C. Lea, Edwin P. Whipple, William R. Alger, Thomas Wentworth Higginson, O. B. Frothingham, Mrs. A. D. T. Whitney, John Fiske, Jared Sparks, George Ripley, Charles Eliot Norton, James T. Fields, Richard Hildreth, J. T. Trowbridge, and many others. . . . In a series of biographies known as 'American Men of Letters,' eleven of the eighteen are the lives of Unitarians, not including the Unitarian Quaker, Whittier. . . .

"In the 'History of Education,' by Compayré, the two names mentioned in the chapter on the United States are William Ellery Channing and Horace Mann, both Unitarians. When we add to these the names of Elizabeth P. Peabody, the pioneer in Kindergarten work in America; William G. Eliot, our apostle of all the humanities at St. Louis and the founder of Washington University; Ezra Cornell, who made the institution bearing his name possible; Peter Cooper, who created Cooper Institute, a pioneer in its line; Jonas G. Clark, who created Clark University; Dr. Samuel G. Howe, the teacher of the blind; President Charles W. Eliot, who in reorganizing and developing Harvard

University has done a monumental work for education in America, we have at least a quarter of the names of those most influential in the educational progress of our land during the past century, — a number out of all proportion to our size as a religious body.

"Some of the activities along the lines of philanthropy have already been indicated; but there are others to be added, and they may be represented by the following names: Joseph Tuckerman, the first in this country to organize charity work in Boston according to what we now know as approved scientific methods; Dorothea L. Dix, the world's greatest philanthropist among women; Henry Berg, who inaugurated the work for the suppression of cruelty to animals; John Pierpont, the fiery advocate of all reforms, but more especially temperance; Susan B. Anthony, Mary A. Livermore, Samuel J. May, — names that represent some of the noblest efforts ever made for the higher life of the race; Henry W. Bellows, who was the creative and presiding genius of the Sanitary Commission; Edward Everett Hale. When we add Doctor Channing, we have ten in any list of the twenty-five names of the most eminent Americans belonging to this class, nearly a hundredfold more than our proportion. . . .

"The man who started the agitation for civil service reform, Representative Jenckes, of Rhode Island, was a Unitarian. Dr. James Freeman Clarke and Dr. Henry W. Bellows were for a long time the only clergymen of prominence who gave this reform earnest and untiring

support. George William Curtis and Dorman B. Eaton (both Unitarians) shared with Carl Schurz the leadership of this great movement. The two men who were its most valiant and powerful advocates in the Senate for years were Hoar and Burnside. Though the smallest of churches, we have played the largest part in this vital reformation of our national life. . . .

"It is an interesting and significant fact that nine of the twenty-eight persons included in the 'American Statesmen Series' were Unitarians, — vastly more than what could reasonably be called our share. . . .

"Recently tablets were dedicated in the Hall of Fame to twenty-five Americans who had been selected for these highest honours by the votes of a large and competent jury. Of this number, the following twelve, or eighty times our proportion, were Unitarians: Emerson, Longfellow, Hawthorne, Horace Mann, Peter Cooper, Channing, John Marshall, Joseph Story, John Adams, Franklin, Jefferson, and Webster."

American art and literature are thoroughly Unitarian. Why is it that the small Unitarian Church has produced so many great men in America? This is the answer: The Unitarian Church has as its followers Anglo-Saxon Americans almost exclusively. The great qualities of that race give to that church the great number of men of genius, a number out of all proportion to its numerical strength. The church doctrine has nothing whatsoever to do with it; it is the race of its members that is essential, and that makes it great.

There are Unitarian Magyars who share with Catholic and Lutheran Magyars the honour of having added not a single thought, not a single suggestion, to civilization. Francis David, the prominent first bishop of the Unitarian Church in Transylvania, was a Saxon, not a Magyar. Petöfi was a Slav, Maurus Jokai was a Jew. Compare the small handful of Saxons in Transylvania with the Magyars, and this must be admitted: that the two hundred thousand Saxons there are, as far as the progress of man and civilization is concerned, vastly more important than the whole herd of eight million Unitarian, Catholic, Lutheran, or anything else Magyars. "By their fruits ye shall know them."

Why is it that people of the Anglo-Saxon race alone have accomplished so much? Why is it that races that elsewhere are as active as the Anglo-Saxon race have in America deteriorated to the level of the Magyars? (*v.* chapter, "The German-Americans.") For this reason: in the United States the Anglo-Saxon race alone continued its normal development. The Anglo-Saxon alone did not discard his mother tongue (*v.* chapter, "Heredity and Language") and a sense of superiority has prevented promiscuity to a considerable extent.

Promiscuousness is becoming general. Soon it will have destroyed the great qualities of the Anglo-Saxon race, as it has destroyed the great qualities of other Teutonic people in America, if they do not prefer to die out. As the Anglo-Saxon birth-rate in many communities is rapidly decreasing, in some falling below

the death-rate, it seems that the Anglo-Saxons prefer extinction to degeneration. In fifty years, probably, the last of them will have drowned himself in the Pacific.

Will the country outlive the death of its Saxon heart? (*v.* "The Pan-European Rome.")

CHAPTER XXIII

IMMIGRATION: WHO IN AMERICA?

The first census was taken in 1790.

Table I gives the number of inhabitants according to the censuses taken every ten years, and the percentage of increase.

YEARS	POPULATION	PERCENTAGE OF INCREASE
1790	3,929,214	
1800	5,308,433	35.11
1810	7,229,881	36.40
1820	9,633,822	33.06
1830	12,806,020	33.55
1840	17,069,453	32.67
1850	23,191,876	35.86
1860	31,443,321	35.58
1870	38,558,371	22.63
1880	50,155,783	30.08
1890	63,236,388	26.08
1900	76,303,387	20.66

Notice that before the immigration commenced the percentage of increase was not smaller than after 1820.

Table II gives the annual immigration between 1820 and 1905.

1820	8,385	1825	10,199
1821	9,127	1826	10,837
1822	6,911	1827	18,875
1823	6,354	1828	27,382
1824	7,912	1829	22,520

1830	23,322		1863	176,282	
			1864	193,418	
		143,439	1865	248,120	
1831	22,663		1866	318,568	
1832	60,482		1867	315,722	
1833	58,640		1868	138,840	
1834	65,365		1869	352,768	
1835	45,374		1870	387,203	
1836	76,242				
1837	79,340				2,314,824
1838	38,914		1871	321,350	
1839	68,069		1872	404,806	
1840	84,066		1873	459,803	
			1874	313,339	
		599,155	1875	227,498	
1841	80,280		1876	169,986	
1842	104,565		1877	141,857	
1843	52,496		1878	138,469	
1844	78,615		1879	177,826	
1845	114,371		1880	444,427	
1846	154,416				
1847	234,968				2,799,046
1848	226,527		1881	669,431	
1849	297,024		1882	788,992	
1850	369,980		1883	603,322	
			1884	518,592	
		1,713,242	1885	395,346	
1851	379,466		1886	334,203	
1852	371,603		1887	490,109	
1853	368,645		1888	546,889	
1854	427,833		1889	444,427	
1855	200,877		1890	455,302	
1856	200,436				
1857	251,306				5,246,613
1858	123,125		1891	560,319	
1859	121,282		1892	623,084	
1860	153,640		1893	439,730	
			1894	285,621	
		2,598,213	1895	258,536	
1861	91,918		1896	343,267	
1862	91,985		1897	230,832	

1898	229,299		1903	857,046	
1899	311,715		1904	812,870	
1900	448,572		1905	1,026,499	
		3,730,975			3,833,076
1901	487,918				
1902	648,743				22,978,583

In the years 1847, 1848, 1849, 1850, 1851, 1852, 1853, 1854, 1870, 1873, 1881, 1882, 1883, 1903, 1904, 1905, 1906, immigration exceeded one per cent. of the receiving population. Be it remembered that every year the receiving population was less homogeneous than the year before.

The race of the population, its homogeneousness, however, is of very much greater importance than its number.

In 1900 the population of the United States was 76,303,387, the total white population was 66,990,802.

TABLE III

Native whites of native parents	41,053,417	53.81%
Native whites of foreign parents	15,687,322	20.55%
Foreign born	10,250,063	13.44%
	66,990,802	87.80%
Negroes	8,840,789	11.59%
Indians	266,760	0.34%
Chinese	119,050	0.15%
Japanese	85,986	0.11%
Coloured	9,312,585	12.20%
	76,303,387	100.00%

Table IV gives the foreign born in the United States by birthplaces (1900).

Germany	2,819,396	26.91%
Ireland	1,619,469	15.48%
Great Britain	1,171,934	11.20%
Sweden and Norway	913,051	8.73%
Russia	642,236	6.14%
Austro-Hungary	638,019	6.10%
Italy	484,703	4.67%
Denmark	154,616	1.47%
Switzerland	115,959	1.10%
Netherlands	105,098	1.05%
France	104,534	1.00%
Other parts of Europe	133,673	1.27%
Canada	1,183,225	11.31%
Latin America	137,797	1.30%
China	106,659	1.02%
All others	129,716	1.24%
	10,460,085	100.00%

Observe that the natives of Russia have increased from practically 0.00% to 6.14% of the foreign born, the natives of Austro-Hungary to 6.10%, and the natives of Italy to 4.67%.

Another way of looking at the subject is by comparing the number of immigrants of the different nationalities for the different periods.

Observe the decline of immigration from Germany from 29.7% to 27.6% to 14.1% to 4.5%.

Observe the decline of immigration from Great Britain from 17% (1881–1890) to 3.3% (1901–1903).

Observe the decline of immigration from Ireland

NUMBER AND PERCENTAGE OF IMMIGRANTS
1821 TO 1903

	1821–1880	%	1881–1890	%	1891–1900	%	1821–1900	%	1901–1903	%
Germany	3,086,665	29.7	1,452,970	27.6	543,883	14.1	5,083,518	26.1	90,041	4.5
Austro-Hungary	82,865	0.7	353,719	6.7	596,660	15.5	1,033,244	5.3	491,390	24.6
Switzerland	89,855	0.8	81,988	1.6	33,150	0.8	204,993	1.0	8,528	0.4
Holland	47,659	0.4	53,701	1.0	31,823	0.8	133,183	0.6	8,634	0.4
Belgium	24,499	0.2	20,177	0.3	20,102	0.5	64,778	0.3	7,616	0.3
Denmark					52,670	1.3			16,473	0.8
Norway	420,369	4.0	638,429	12.1	87,889	2.2	1,437,390	7.3	54,193	2.7
Sweden					238,033	6.2			100,253	5.0
England										
Scotland	1,705,394	16.4	895,599	17.0	373,961	9.8	2,974,954	15.3	65,590	3.3
Wales										
Ireland	3,137,364	30.2	567,238	10.8	371,823	9.6	4,076,425	20.9	94,999	4.7
France	318,030	3.0	50,464	0.9	36,005	0.9	404,499	2.1	11,845	0.6
Italy	82,535	0.7	307,309	5.8	655,687	17.0	1,045,531	5.3	544,993	27.3

Spain, Portugal					29,777	0.7			22,426	1.1
Russia	99,444	0.9	301,659	5.7	594,046	15.4	1,061,574	5.4	328,697	16.4
All other Europe					36,648	0.9			57,134	2.8
China	233,886	2.2	68,373	1.3	23,166	0.6	389,068	2.0	6,307	0.3
All other Asia					63,643	1.6			59,523	2.9
Africa	1,713	0.0	437	0.0	1,232	0.0	3,382	0.0	386	0.0
British America	774,514	7.4	426,523	8.1	43,618	1.1	1,244,655	6.4	22,105	1.1
Mexico										
Central America										
South America										
West Indies										
Islands of the Atlantic										
Australia	11,428	0.1	12,574	0.2	9,622	0.2	33,624	0.1	2,445	0.1
All other countries	249,836	2.4	15,453	0.2	916	0.0	266,205	1.3	120	0.0
	10,366,056	100.00	5,246,613	100.00	3,844,354	100.0	19,457,023	100.0	1,993,698	100.0

Monthly summary of Commerce and Finance of the United States. June, 1903.

from 30.2% (1821-1880) to 10.8% (1881-1890) to 4.7% (1901-1903).

Observe the increase of immigration from Austro-Hungary from 0.7% to 6.7% to 15.5% to 24.6%.

Observe the increase of immigration from Italy from 0.7% to 17.0% to 27.3%.

Observe the increase of immigration from Russia from 0.9% to 5.7% to 15.4% to 16.4%.

In addressing the Senate March 16, 1896, Senator Lodge said: "Down to 1875 there had been scarcely any immigration to this country except from kindred or allied races, and no other which was sufficiently numerous to have produced any effect on the national characteristics, or to be taken into account here."

In 1903 more than 70.0% of the immigration came from Austro-Hungary, Russia, and Italy. Who can doubt that, had the proportions which obtained in the last twenty years obtained in the earlier period of the country's history, the country would not have developed as it did?

The influx of these races cannot be without consequences. The surgeons at the ports of immigration observe that the present immigrants have a much higher per cent. of loathsome diseases, and that, in general physique, it is very much inferior to the immigration of thirty years ago. The history of the races now coming proves beyond doubt their mental inferiority to the races that immigrated before the advent of Slavs and Latins. If immigration is still a blessing, then the

sturdy Northern races are in every way preferable to the Southern and Southeastern débris of races that have been. The free admission of these latter prevents the coming of the former, for if content to compete with Slavs and Latins, the Northerners need not migrate as far as the United States. Much more important than the economic effects of immigration are the racial effects of immigration.

It was Darwin's opinion that where selection (inbreeding) is not practised, distinct races are not formed, and that it is by incessant selection and close attention alone that noble races are maintained. To improve a race, close inbreeding is indispensable. Too close inbreeding leads to weakness and sterility. In case of man, the latter danger is nonexistent. God Cupido prevents it. It cannot be considered even as a possible danger in the case of a nation that consists of more than ten million souls.

There are historians who assert that primeval man lived in promiscuousness, but they cannot give a single reason for the assertion, nor quote one tribe as an example to support their theory. The fact is that even the lowest of savages, the natives of Australia, have very complex marriage regulations; and that all races which have stepped from darkness into the light of history had constitutions founded on the strictest race purity. Pride of race characterizes them all. Nearly every one of these peoples considered itself the pure descendant of one hero and of one heroine; and

the Teutons traced their line of descent back, not to any gods, but to the German gods.

Many of the early religions considered marriage outside the tribe a most heinous offence. All nations that left their mark in history were of pure race. It is evident that inbreeding alone produces a national character. Biologists tell us that it takes at least ten generations with very careful selection before characteristics become fixed. A very much longer time than ten generations is necessary to fix a national character. Keen observers have recognized that nations and individuals of pure breed alone have character, but that the mongrel has none, long before biology proved the fact. No nation can exist and remain powerful that is not essentially homogeneous.

Immigration, not followed by selection, lessens and eventually destroys homogeneousness. It is beyond a doubt that the immigration of the last half-century was larger than could be absorbed. The immigrants were denationalized. Denationalization of a good race without thorough absorption by another strong race always spells degeneration. Their descendants spoke English and called themselves Americans. What, however, is in a name? The anthropological contents alone is of importance, not the name. The herd that infested the empire called itself Roman long after the death of the last Roman.

When noble races, hypnotized by theoretical considerations and phrases that smack of humanity, begin to

entertain contempt for their healthy instinct, then only do they begin to practise promiscuousness. Noble races abhor crossing. Statistics prove this to be the case, also, in the United States. Where in any one locality many people of a particular race live, the men choose wives of their own race. And the race that was least clannish, that for a time was the most eager to practise French phrases, that most had "the native hue of resolution sicklied o'er with the pale cast of thought," the German, was the quickest to degenerate. The same cause is beginning to have the same effect on the Anglo-Saxons.

Up to the middle of the last century a distinct national character was developing in the United States, and certain distinctive traits were forming. The addition of millions of other races has caused a decomposition which prevented the endurance of these characteristics, and caused this development to cease.

Why do nations decline? Does conquest destroy a race? The history of the Jews, of the English, of the Irish, of the Germans, and of other peoples, proves that it does not.

Luxury cannot be held responsible. This is confined to the upper class, and the luxury of this class in Rome and Greece was not greater than that of the same class in America, England, Germany, and other countries to-day.

Immorality and vice cause national decay only in the case of peoples of corrupted blood. Nations of race suffer from periods of immorality, but soon become dis-

gusted with depravity, and the disease is cured without leaving permanent effects. (*v.* The history of England in the seventeenth century, the history of Prussia in the eighteenth century.)

One cause only is sufficiently powerful to cause the decay of a nation. This cause is promiscuousness. A nation is decayed that consists of degenerates, and it consists of degenerates when it no longer constitutes a distinct race. A degenerated race is one that has no longer the same internal worth which it had of old, for the reason that incessant infusions of foreign blood have diluted and weakened the old blood. In other words, a nation is deteriorated that consists of individuals not at all related or very distantly related to the founders of the nation.

The impetus which the founders of the nation have given it will persist for a time. Their ideas, their ideals, their civilization will for a time seem to be alive, like a galvanized corpse. Soon after the death of the race, however, its institutions, its morals, its customs, will perish. The same words begin to signify different things, for ideas have the same meaning to people of the same blood only. As the Romans perished, Roman institutions and Roman government changed. It carried the name long after it ceased to be a republic. A nation consisting of a heterogeneous mass of men has no future. Its first defeat marks the moment of its death.

Germanic elements are still dominant in the United States. It is a sacred duty to preserve them, for the

Germanic heritage is the greatest the world has. The cosmopolitan humanitarianism based on hysterical French phrases alone prevents the United States from asserting and preserving its Teutonic character. The phrases of equality and the brotherhood of man led the French to guillotine many of their best men. Very soon after the enunciation of the absurd principles, Napoleon put an end to all that nonsense as far as France was concerned. Elsewhere the phrases have worked inestimable harm.

The principle that all men are created equal is still considered the chief pillar of strength of the United States. It is a little declamatory phrase, and only one objection can be raised against it, that it does not contain one iota of truth. Every man knows that the phrase is a falsehood. The truth is that all men are created unequal. Even the men of one and the same race are unequal; the inequalities, however, are not greater than the inequalities existing between the individual leaves of one tree, for they are variations of one and the same type. The differences between individuals of distinct races are essential, and, as they are the differences that exist between one species and another, they are lasting. The attempts at creating perfect man, man pure and simple, or "The American," by a fusion of all human beings, is similar to the attempt of creating the perfect dog by a fusion of all canine races. Every animal breeder knows that it cannot be done.

The thing "dog" does not exist in nature; the term

is an abstraction. The term "man" or "human being" is likewise an abstraction. It is a term almost void of meaning. The being "man," which we attempt to create here by promiscuousness, which never existed and never will exist except as a figure of speech, cannot even be pictured by the mind. The imagination refuses to create such a being. Let the mind imagine "man," and the mind's eye sees either a white man, a black man, a yellow man, or a red man. The "man" that the mind imagines is not only a white man, but he bears in addition the characteristics of his particular race. The mind's eye sees a Jewish head on Jewish shoulders, or an English head on English shoulders, or a German head on German shoulders. Or it sees a worthless thing, a mongrel, with its characteristics, of which the chief is lack of character. The mental differences are very much greater than the physical differences, great as these are, for they extend from white to black. The mental differences can be studied by tendencies, capacities, and results accomplished only; and, that the tendencies of the mongrel are vicious, the post-Romans, the post-Hindoos, and the other mongrels clearly prove.

The United States is not much less cosmopolitan to-day than imperial Rome was.

The friends of universal uniformity and of eternal peace will say: "Well, as soon as we are equally worthless, we will not know it, and happiness and peace will prevail." The conclusion is false. The mongrels are equally worthless, but there is no harmony in the

depraved lot. The instincts of the different races do not entirely disappear, but they cannot develop. The result is internal unhappiness as far as the individual is concerned, and discord, chronic civil war, as far as the state is concerned. Anarchy within the individual, anarchy in the state.

And why should promiscuousness in the United States have a different effect than it had in Rome and elsewhere? The opinion is advanced that the public schools change the children of all races into Americans. Put a Scandinavian, a German, and a Magyar boy in at one end, and they will come out Americans at the other end. Which is like saying, let a pointer, a setter, and a pug enter one end of a tunnel and they will come out three greyhounds at the other end.

Public schools are in our time not educational institutions, but information bureaus, and the cultivation of the memory predominates. The children of every race can be trained to the cultivation of the memory, but they cannot all be educated alike. The instincts of the different races are too much out of harmony. It is for this reason that the schools give information, with very little education. Schools cannot accomplish the impossible. To express the same opinion biologically, "All animals cannot be fed with the same fodder."

One race cannot borrow at will the essential characteristics of another race, and the school cannot instil the peculiarities of one race into children of another race. The school cannot change the internal essence,

although it may produce outward conformity. Possibly its influence on the children of immigrants is a bad one, because it deprives them of their mother tongue. Statistics show that not the immigrants, not the immigrant children, but that the native-born children of the immigrants are the most criminal class. It is three times as criminal as the class composed of the children of natives.

We know that nature is more powerful than theory, and that the individual is the product of many generations, and yet we believe that the reading of the Declaration of Independence will change the essence of the child. Man is, to a very small extent only, himself; his ideals, his instincts, his forms of thinking are not his own, but his ancestors'. Never mind; flag exercises have a retroactive effect and will change all that! The darkest middle ages did not practise nor believe in a witchcraft as absurd and as silly as the public school witchcraft that we believe in and practise.

There are some who hold that the common use of the same language will produce a homogeneous race. Have the Irish, because they accepted the English language, become English? Let us look at extremes, and the absurdity of the statement becomes evident at once. Many negroes speak English. Have they for that reason become Englishmen? Have their tendencies, ideals, and capacities become akin to those of the Anglo-Saxon race? (*v.* chapter, "Heredity and Language.") Were the post-Romans Romans because

they spoke Latin and believed themselves to be Romans?

Others maintain that the same environment produces men essentially equal. Why has environment failed to accomplish such a result in the case of the Indians? Why have the Indians not produced a George Washington or a Jefferson or an Emerson? What strange fatality has prevented them from inventing the steamboat or the telegraph? The environment idolators answer perhaps: "We admit that, in the case of the coloured races, the statement that all men are created equal is a phrase, a falsehood, but all white men (so called) are created equal, or the same environment makes them equal." Why is it that in the United States the Anglo-Saxons accomplished so much and the other races so little? The history of politics, of art, of science, and of literature proves that the Americans of German descent are very much inferior to the Americans of Anglo-Saxon descent. Why? Does not the same environment surround both? And is the German not a great race? Why this inferiority?

The opinion has been advanced that the German-Americans have not accomplished more because the immigrants were only farmers and artisans. The sentence contains a fallacy and a falsehood. The statement itself is the falsehood, for they were not all farmers and artisans. The fallacy is the implied slur on the farmer. "Farmers are not worth anything, what can you expect?" In fact, the agricultural population is

the best part of the population of every country. It is the source of its strength. Why, then, this inferiority? This is the answer: The Anglo-Saxons continued in America their normal development, while the Germans neither became absorbed nor continued the development peculiar to the race. Environment had nothing to do with it.

Why is the Egypt of to-day not the Egypt of the wise priests of Memphis? Why is it that Chaldea, in times gone by a most populous and flourishing community, is to-day a desolation inhabited by nomads? Why is it that Asia Minor produced a culture that was second to none when a great race lived there? Greek culture had its origin partly, at least, in Asia Minor. Was it the environment or the race that produced Homer, Thales, the father of Greek philosophy, Pythagoras, Herodotus, Alcæus, and Sappho? Was it the environment or the genius of the Greek race that produced in Asia Minor the Ionic order of architecture? If the environment had anything at all to do with it, why was it powerless to produce another culture equal to that of the Greeks when people of different race took possession of Asia Minor? Why, indeed, is it so utterly powerless to-day?

Why is Greece not the Hellas of old? Has the environment changed? Does not the same sun shine, and does not the same sea wash the shores of Greece? If environment is all-powerful, why has it in two thousand years not produced another Hellas?

Why has the environment of Southern Europe not

produced another Rome, if the first was due to it? Is it because the Mediterranean Sea has lost a few grains of salt?

A number of races live in Austro-Hungary. They are surrounded by the same environment, and live under the same political institutions. Why has only one of these races produced literature, art, science, culture? Look at the long list of poets that the Germans of Austro-Hungary have produced, from the Singer of the Nibelungenlied and Walter von der Vogelweide to Grillparzer, after Göthe and Schiller the greatest of German poets, to Lenau, to Anzengruber, and Rosegger of our own time. Look at the long list of German artists and scientists. Where are the poets, the artists, the scientists that the Slovenians, Croatians, Slovaks, Magyars, Gipsies and the other more or less interesting peoples of Austro-Hungary have produced? Why, indeed, has the environment been powerless in their case?

Political institutions, likewise, produce nothing, because they are the products of a race and change with the race. There is no constitution which is the best constitution. The constitution which a race deserves is the best for that race. In the white world, people of race always preferred limited governments. Absolute government, despotism, exercised by a monarch or by a boss, is the government that mongrels deserve, and all nondescript herds are eventually so ruled. (*v.* Rome, South America, Mexico, the rule of the bosses in Southern Italy and elsewhere.)

This is the truth: schools, political institutions, and environment are utterly incapable to produce anything. No man can ever become anything else than he is already potentially and essentially. Education and schools are favourable or detrimental to development. They cannot create. To express it differently, no man can ever learn anything or know anything that he does not know already potentially and essentially. In that sense Plato's statement, that all knowledge is reminiscence, is true. Biologically expressed, this sentence reads as follows: A young pug develops into nothing but an old pug, a young greyhound into nothing but an old greyhound; and never, in all the ages between the creation of the world and doomsday, does a pug develop into a greyhound, no matter what the education, the training, the political institutions, and the environment.

I have said that the ideas, ideals, and institutions of a nation change with its racial composition. The change of ideas and ideals becomes manifest only in changed tendencies and changed institutions. Is such a change traceable in the political institutions of the United States?

Many of our industrial centres are under the absolute rule of a boss. That his power is exercised under cover does not make it less absolute. The heterogeneousness of the population makes Tammany Hall rule possible in New York. Heterogeneity makes boss rule possible in every city. In the municipal governments the greatest

possible evils have developed. The deterioration of the city governments cannot be questioned. London, Berlin, Hamburg, and other cities prove that the size of the city is not responsible for this deterioration. The city republics, Hamburg, Bremen, and the cities of Switzerland, prove that the democratic form of government is not responsible for it. Why, then, this deterioration of the governments of our cities? The race confusion is responsible for it. In our towns, in many of which there is little or no race confusion, the governments have remained good to the present day.

In most cities the republican form at least is still respected, while in others even that is not the case. Look at New York. A mayor was to be chosen. Mr. McClellan was declared elected. The day after election many voters doubted McClellan's election. His efforts at preventing an honest recount convinced the majority of the voters that he was not elected. Why, if he was certain of his election, did he object to a recount? And why, as a man of honour, if he was not certain of his election, did he oppose a recount? The fact is that Mr. McClellan had nothing to do with it. The boss ordered his man to the mayoralty, and his man was seated. The little diversion of election day had nothing to do with it. Public officials in New York are no longer dependent upon the electorate.

After the election many dollars were spent for the watching of the ballots. It was considered a certainty that without special watchers the packages of ballots

would be opened, the ballots marked so as to conform to the boss dictator's command, and resealed. Corrupt practices in election have increased as the race confusion increased. There was a time when the direct bribery of the voters was the only corruption practised, but later the votes were bought *en bloc*. Now by foul means the illiterate voters are made to mark their ballots not for their candidate, but for the candidate of somebody else. Does it not occasionally happen that bosses pack the conventions of the rival party in order to secure the nomination of a "yellow dog" ticket? Are not frequently large sums of money spent to hire obliging election officials to miscount votes, or to render votes void by additional marking of the ballots? How about the courts? Are the hirelings not promised immunity? Are they not told that the boss controls the courts and that judges are obliging?

As such corruptions are practised and as they become general, popular government is becoming a phrase, and its end is in sight. The original democracy no longer exists. Everywhere in the United States the power of executive officers is increasing, while that of the legislative bodies is decreasing. Absolute government is the only one possible wherever race confusion prevails. Limited government is possible only where the race instincts of the people are the same. The United States is not immune. There is no destiny that ensures her perpetuity.

As far as the States are concerned, we know that many

of them are owned by private interests. Mr. Lincoln Steffens has proved this for Missouri, Illinois, Rhode Island, New Jersey, Ohio, and Wisconsin. The railways owned Wisconsin; the baking-powder ring Missouri; a lot of cheap organizations New Jersey, and so forth. To call Mr. Steffens a muck-raker and a scandal-monger, because he exposes bribery, corruption, perjury, knavery, and rascality of every kind and of huge proportions, is not disproving his assertions. Denial and dispute as to the fact are impossible, for Mr. Steffens cites lawsuits and convictions proving the facts.

Legislators steal and are the slaves of corporations. According to Mr. Steffens, "free speech and free press have become humbugs," "the corporations rule and their subjects graft." "That is the way popular government works in the United States."

Are there not men in the United States who consider themselves entitled to think if not to say: "The little diversion of voting once a year does the people good. They vote as they please, or they think they vote as they please. We induct into office whomsoever we please, and do as we please all the year around." The constitution guarantees to each State a republican form of government, but it has nothing to say as to the substance. Are there not States in the Union with a government essentially akin to that of the South American republics, a government in form republican, in fact the absolute rule of a boss or an oligarchy?

Look at Pennsylvania, look at Colorado. During the

time of the miners' strike in Colorado, the mine-owners gave the peremptory order that certain of the strikers be expelled; and they were taken out of the State by violence, without even the shadow of a trial. Not even the republican form was respected. Russia does not send her culprits to Siberia in a more autocratic manner. However, we are in the United States, where, in times gone by, popular government prevailed. When the next election came around, Colorado refused to reëlect Peabody, and Adams was elected governor. Who, except the damned voter, cared? The real rulers of Colorado did not want Mr. Adams, and he was not seated. The legislature calmly stole the governorship.

How about the national government? Can similar changes, tending to the despotizing of American institutions, be detected there? They can. Is it not true that centralization is progressing rapidly, and that State rights are becoming less important every day? Personal executive encroachments are deplorable; not, however, by far as important as the change that Congress has undergone. In the House, debate is smothered. It is, in fact, no longer a deliberative body. The real power has passed from the House to the Senate; and in the Senate a practice has developed by which each Senator has practically a veto on any piece of legislation.

In times gone by the President appointed the administrative officers, and the Senate had a veto power; to-day the Senators (men not elected by the people) appoint these officers. The President vetoes their

appointments at his peril, for the Senate can keep out of office every man whom the President appoints, even the members of the Cabinet. The Senator, by controlling the federal offices, has the administration of his State under his hands, and at times that power is exercised.

All this despotizing of American institutions is bad; much worse, however, is the development of an irresponsible government by the handful of men that owns the United States. No one has ever accused these men of being wise, just, or honest; no one has ever accused them of having any interest in the country's welfare. If they had they would not use their corrupting influence and power to the extent that they do. Look at the contempt for law that the hydrocephalic monster combines entertain. Is it not almost surprising that the masses still entertain respect for law when the "irresponsibles" that rule the country are demonstrating to them that they live under a system essentially unjust?

Which is better, government by an absolute ruler whose interests, frequently at least, are the interests of the country, or the absolute rule of these irresponsibles, whose interests in their country consist in the sum they can squeeze out of it? They are vampires, who have learned the trick of sucking gold in addition to the trick of sucking blood.

Political institutions change with the blood that has created them. A strong race carries its institutions with it; and, if it displaces another race, its institutions

displace those of the displaced race, even though the old forms are retained.

Wherever promiscuousness destroys a race, its institutions share the decomposition of the race. Declarations, constitutions, statute books, and other papers with ink on them, are not decisive. With another race, words, ideas, and ideals have another meaning or cease to have any meaning.

That the institutions of the United States have essentially changed admits of no doubt. "We have hitherto had some fundamental principles," said Senator Hoar; "ideals to which we looked up. Have you anything to give us to take their place?"

Rome carried the name long after it ceased to be a republic. Can other tendencies be traced in the United States that indicate changed ideals? Let us see. Has not the police organization of more than one city deteriorated into a criminal or semicriminal organization? Has crime not increased, absolutely as well as relatively? Has in particular the class of juvenile culprits not increased enormously? Do statistics not prove that the native-born children of the immigrants are the most criminal class? Highway robbery is in the cities of the United States an every-day occurrence, while in Northern Europe it is a very rare crime.

Are there not corporations who ask and who receive corporation favours? If by any trick of politics, corporations get money that belongs to the public, these corporations and the hireling officials that are their

accomplices are thieves. Are they in jail?. No, they are in the seats of honour! Have you ever heard of a railway president or director going to jail because the greed of their corporation murders many thousand individuals every year? Have you ever thought that the criminals who sold jungle beef to the country for years ought to be in jail? Do you know that in the United States most commercial crimes go unpunished? Have you ever heard of a criminal prosecution in cases where rascality of incredible proportion was perpetrated under cover of high finance?

Do you know that the following crimes are perpetrated continually and that criminal prosecution is very rare: fraud in the organization, management, inflation, and destruction of corporations (to fleece the public); fraud in the railway business, to wit, stock juggling, rate juggling, grafting, and rebates; frauds on shippers, discriminations, wrong classification, and underbilling (to fleece the public); fraud in adulteration and misrepresentation of goods (to fleece the public); fraud in concealing and conveying property to avoid the just demands of creditors (to fleece the public), and many other crimes?

The Armstrong Committee has shown that ten thousand millions of insurance belonging to five million policy-holders were under the absolute control of a dozen men, a fact which in itself is a huge scandal. Each day the committee brought fresh evidences of corruption and knavery. The insurance scandal did

not prove an American Panama or Dreyfus scandal because we had no Zola, and because the public, not having as acute a sense of honour as the French, did not force the district attorney to prosecute.

Make money and keep out of jail. The law exists for the stupid only. How to keep out of jail? Hire a shrewd lawyer to help you commit crimes under cover of a thousand laws. Lawyers receive fees, never bribes. Look at San Francisco.

Look at the extortion and bribery going on. Look at the many prosperous brigands in the seats of honour, and admit that the United States has more criminals than any other country that the sun shines on. Admit, at the same time, that the proportion of criminals who escape jail is greater here than anywhere else.

That these crimes are perpetrated is bad; that the big criminals are not prosecuted is worse. Worst of all, however, is the fact that public sentiment has deteriorated to a level where it scarcely considers the political and commercial brigands as criminals. Race confusion changes ideals.

In what other respects have ideals changed? There was a time when Americans were attached to family life. The right to the pursuit of happiness implied the assertion that the American home was to be a happy home. To-day the home, the bed-rock of the nation, is upon the decline, and the incredible host of boarding-houses which infest the land proves this. The tendency is to view marriage in a more and more contemptuous way.

In the United States, with the geographical centre a thousand miles west of the centre of population, there ought to be no reason for a concentration of advantages by artificially restricting the birth-rate. Yet this is the case. The women want to amuse themselves, and they consider children a burden; they are tending toward superficiality and shallowness. The fact that in the Southern States the birth-rate remained high proves that immigration is, to an extent at least, responsible for the falling of the birth-rate elsewhere in the United States. The South has received very little immigration.

President Eliot's report for 1902 shows that out of 881 graduates of the classes 1872–1877, 634 were married and had 1,262 children. In other words, 1,268 men and women had 1,262 children. They did not even reproduce themselves. Mr. Eliot's observations are confirmed by the observations of Professor Thorndike. He finds that in the case of Middlebury College, a hundred years ago, the average number of children to each graduate was 5.6. In 1875–1879 it was only 1.8. In the case of Wesleyan University the average dropped from 4.5 to 2.6; in case of the New York University from 4 to 2.5.

The same tendencies to artificial restriction of births are operating among the descendants of the earlier Teutonic and Celtic immigrants. They cannot hold their own against the Slavs and Latins. By destroying her old citizens, the United States pays a heavier fine

for the new citizens than they are worth. The hordes of Southern Europeans are driving the American toward the setting sun. Many settlers, in every way more desirable than the newcomers, are leaving the United States. Emigrants from the United States are settling Manitoba, Alberta, Assiniboia, and Saskatchewan. It is a leak at the top. In New England the Anglo-Saxon is dying out. Many are leaving and many are deteriorating. The rural districts are in many cases hopelessly decayed.

The birth-rate of the inferior European races is high. Under the conditions normal to them the high birth-rate is associated with a high death-rate. The infant mortality is very high, so that their actual increase is smaller than that of the better races. The Magyars, for instance, in spite of a high birth-rate, are afraid of dying out; and, for that reason, they are attempting to Magyarize by force the better races that live in Hungary. When people of these races migrate to a country where a better race legislates for them, and forces them to be moderately clean, the high birth-rate continues and the death-rate falls. Necessarily they displace the better race. The fight resolves itself for the better race into a fight against the multiplication table. The better race has the right, the sacred duty, to protect itself. When the immigrants came from Northern Europe, their quality was better and their number smaller. Other conditions prevail to-day, and we must break with the *laissez faire* doctrine. We must break away from humanitarian

phrases for which there is no justification in nature, or we must degenerate. The result of promiscuousness is degeneration.

Restriction is protection. History proves the value of a national character, and that without restriction a national type cannot develop. The observations contained in the English Blue Book prepared by Ronald C. Lindsay, secretary of the British Embassy at Washington, are quite true. He says: "There is no such thing as an American type. Many generations must elapse before Americans can be physiologically differentiated from Europeans to the extent, for instance, that the French are from the Germans."

William Archer, speaking of Americans, says: "The great advantage which these superbly vital people possess over all other nations is their material and moral plasticity. There is nothing rigid, nothing oppressive, nothing inaccessible to the influence of changing conditions about them." Let us trust that Mr. Archer's remarks do not characterize the Americans, for they characterize the mongrel. The mongrel's plasticity is great; there is nothing rigid, nothing oppressive, nothing inaccessible in the mongrel, because it has no character. There is something rigid, something oppressive, something inaccessible in race, for there is something sacred, something inexplicable in race.

Race has character. The mongrel is very plastic; it is at home everywhere, because it has no depth. "Aryavarta is the home of the Hindoo," says the

Hindoo Scripture; "the Sudra may dwell anywhere." People of race alone have worth, and restriction of immigration alone makes possible the development of a race in America. There are those who oppose restriction on humanitarian principles, and spread out their sympathy over so wide an area that it becomes very superficial. They declare that their sympathy embraces Aryans, Magyars, and Chinamen; pigeons, frogs, and snakes; their neighbour, their neighbour's servant, and their neighbour's devil. When, however, their sympathy is taxed anywhere, none is found. It is so shallow that it volatilizes. The humanitarian phrases, more frequently than not, are a cloak for the most brutal egotism.

Sympathy and respect for his own race is the most sacred duty of the individual. The individual who honours and respects his own race does the best he can do for the world. Never mind about your sympathy for other races; they do not need it. China, for instance, has done very well without your phrases. She has produced a strong race, a civilization of her own, and has managed to exist for five thousand years. It is not at all probable that America will do as well; for every day we are becoming more like Magyars and Southeastern Europeans. The very first condition ensuring permanency America has not fulfilled. She has not yet produced a race. Never mind, therefore, your phrases, and restrict immigration.

"All the necessary crossing has been done," says

Mr. Luther Burbank. "Now comes the work of refining and eliminating, until we shall get an ultimate product which will be the finest human race that has ever been known." If it is not the finest human race, be content if it is a race at all. The mongrel alone is entirely worthless. We must eliminate, select, and restrict immigration if a race is to come into being here.

"Self-love, my liege, is not so vile a sin as self-neglect" (Göthe).

"It is difficult to convince mankind that the love of virtue is the love of ourselves" (Cicero).

"Become (develop into) the man that you are" (Pindaros).

CHAPTER XXIV

IMMIGRATION: MEN OR THE BALANCE-SHEET?

In the beginning of the nineteenth century the republican sentiment was so strong in Europe that Napoleon was justified in saying: "In fifty years Europe will be republican or it will be Cossack." To-day the monarchical sentiment is stronger in Europe than it ever was. Monarchism was never more secure on its foundations than it is to-day. France is a republic; not because republican sentiments are strong in France, but because the Bonaparte monarchists hate the Orleans monarchists more than they hate the republic. The same sentiment animates the Orleans monarchists. The republic is a temporary compromise between factions contending for the crown. When, a short time ago, the Norwegians, the most democratic people of Europe, perhaps of the world, chose a government, they decided by an overwhelming popular vote to have nothing to do with a republican form of government.

A hundred years' trial of democracy in America convinced them of the truth of Aristotle's observation, that democracy was not government for the people. They probably read De Tocqueville and Steffens. The way popular government works in the United States has

probably brought them to Bismarck's conviction, that democracy and liberty are not synonymous terms, or to Fagute's conclusion, that democracy never is liberty. Perhaps it justified them in agreeing with Talleyrand, that democracy is an autocracy of blackguards. The Norwegians assumed that the best possible form of democracy was the American form; and that was the one which they were least willing to have in Norway, no matter how much wealth was connected with it. They attributed to the republican form of government, and to the mere form at that, the consequences of race confusion.

Every man has a stomach and two hands; not every man has a brain, and very few have a brain that is as good as their stomach. This is a truism very important in studying the economic effects of immigration. The present immigration differs from that of forty years ago in that it increases the number of hands in the United States, not the number of brains. The men of hands and brain not only do work, but they also make work, but the men of hands without brain do work only. They therefore oversupply the labour market and reduce the standard of wages and the standard of living. They crowd better men out of their places, and increase the army of the unemployed. It is a folly to maintain that these elements are desirable immigrants.

One of the pamphlets of the New Immigrants Protective League states that the immigrants gradually adapt themselves to American standards, and the

second generation has familiarized itself with American conditions. Suppose for the moment that the second generation is as good economically as the generation which it has displaced (that it is not as good racially, I have proved in the preceding chapters), is there not another first generation of the same immigrants in the country to reduce the standard of living? Is the vicious circle not complete according to the Immigrants Protective League?

Conditions, however, are very much worse. The second generation is not Americanized (economically) to the extent that the Protective League assumes. Statistics show, for instance, that the tendency to illiteracy extends to the second generation. We know that the French Canadians in New England fail to educate their children, and that father, mother, sons, and daughters work. Their second generation does not in any respect take the place of the generation which it has crowded out. The second generation of Italians and Magyars, like French Canadians and others, live as the first generation has lived, and it continues to lower the standard and average of intelligence, ability, and morality.

The statement is made that the native American does not do manual labour. Is it because he does not want to work? No, it is because he cannot work for the wages that Slavs and Latins work for. Although he has already learned, in the big cities, to live with his family in a hole in the wall and call it his home, he has not yet learned

to live upon rotten fruits and decayed vegetables, with mouldy bread and putrid meat as an occasional delicacy. He has not yet learned that the filth and vice of many tenement-house districts are the American economic ideal, because the cheap labour there assures an enormous trade balance in America's favour. In short, he has not yet recognized that he is a cur.

It was Mr. Friedrich Kapp who said that the sum which it would cost to bring him up in America represents the money value of the immigrant. Mr. Kapp, happy man, evidently never met men that were not worth the cost of their bringing up. A man who is worth nothing is worth nothing, no matter what the cost of his bringing up. On the other hand, is a man who is worth anything at all not worth much more than money?

No one will maintain that the United States, with a population of more than eighty million, cannot supply her own labour force. As the present immigration consists of people who do work, but who do not make work, its effect is a displacement of the native worker by the immigrant. There are but few States in the Union that want immigrants, and these do not want the immigrants that are now coming. Most of these States have emphatically declared that they do not want settlers from the immigrant quarters of the Eastern cities. The South wants as immigrants men of responsibility, farmers and agriculturalists, men of brain and hands. In other words, the South wants

immigrants that she cannot have; men who have sense enough to stay at home; men who know that they can elsewhere succeed better than in the United States, where competition with the cheapest of European labourers cannot but have a detrimental effect.

These are the economic effects of the present immigration. The direct competition of the immigrant with the native labourer lowers wages, which in turn lowers the standard of living and degrades civilization. The low standard of living of many of the immigrants makes competition with them for the native impossible, and he is crowded out. Immigration, therefore, increases the army of the unemployed and again lowers the standard of living, degrades civilization, and causes discontent and crime.

When wages are low, the workmen strike, in the effort to better their conditions. The immigrant is always there to take the striker's place. Immigration, therefore, causes strikes to assume the proportions of civil war, and usually the defeat of the strikers. Immigration prevents wages from rising (wages have in the United States actually fallen when compared with the cost of living). In Northern Europe wages are now higher than formerly, not only absolutely but also relatively. Immigration forces the native to accept the low wages, for he is frequently placed before the alternative "work or starve." Free trade in labour forces him down to the low standard of the immigrant; the country, in other words, by suffering the competition, makes the workmen helots.

The low wages make it impossible for the man to provide for his family, and make it necessary for his wife and children to work. We have, in fact, more than five million women in gainful occupations, not counting the millions who keep one or two boarders in the stingy holes in which the low wages force them to live. Child labour is the great crime of the country. Immigration forces women and children to work. The low wages make it impossible for many men to marry and bring up children. Immigration, therefore, causes the native stock either to deteriorate or to die out.

The woman at work is forced to meet the same pernicious competition. It lowers her wages; and sewing-women, crocheting-women, belt-making-women, and others have to work for the merest pittance. She and her family are usually underfed. Suppose she becomes unable to work for a few days? With starving children, what will she do? The only thing she can do, — solicit employment on the street. The country, therefore, by not restricting immigration makes many women harlots.

Immigration not only lowers wages, but it also raises rents. Dr. E. R. Gould (ex-city chamberlain, New York) says: "The raising of the rents is partially attributable to the influx of a certain class of immigrants who are willing to occupy more crowded spaces than the preceding tenant, and are willing to pay a higher rent. . . . The trouble is that . . . life on the East Side seems to have become almost an obsession with many tenement-house dwellers. They leave it in many cases

only to wish to return." In other words, they feel happy only when surrounded by the filth, vice, and depravity of certain sections.

Immigration, by keeping wages near the starvation point, prevents the development of a middle class, which alone has the power to bridle the trusts. The consequence is that an ever-increasing proportion of the nation's wealth concentrates in the hands of a few men. They are slave-holders, and the rest of the people are their slaves.

" Fifty years ago," says Mr. Henry L. Call, in a paper read before the Economic Section of the Academy for the Advancement of Science, " there were not to exceed fifty millionaires in the United States, and their combined fortunes, including the half-millionaires as well, did not exceed a probable one hundred million dollars or one per cent. of the then aggregate wealth of the nation. Sixteen years ago the combined fortunes of this class were estimated at thirty-six billion, five hundred million dollars, or fifty-six per cent. of our national wealth. To-day a bare one per cent, of our population owns practically ninety-nine per cent. of the entire wealth of the nation. As a result of this wealth concentration, industrial society is practically divided into two classes, the enormously rich and the miserably poor. Our eighteen million wage-earners receive an average of but four hundred dollars per year; nine-tenths of our business men are notoriously failures; our clergy receive an average annual salary of about five hundred dollars,

while the average for the educators of the land is even lower; and the income of other professional men in proportion. Of our six million farmers, one-third are tenants, and the homes of one-third of the remaining two-thirds are mortgaged. A debt burden is almost universal."

Mr. Steffens thinks that free press and free speech have become humbugs; but much more important is the fact that free contract labour has become a humbug. The workman is told to work, slave, or starve. He has no choice; and yet we continue to speak of free contract labour. He knows, as well as you do, that by accepting he becomes a helot. What, however, is he to do? Is not the immigrant always there to take the place? He does accept; he becomes a helot, and *loves* his country, which invites the unjust competition that makes him a helot.

What chance, indeed, have the poor in New York or in any of our cities? The special Committee on Standard of Living of the New York State Conference of Charities and Correction states in its report: "From investigation recently completed it appears that the two dollar a day man, who is the six hundred dollar a year man, spends on the average more than he takes in, if he have an average family of wife and three children under working age. His rent of one hundred and fifty-four dollars in New York gives him two, rarely three rooms. His food, costing two hundred and seventy dollars for the year, gives him just twenty-two and a

half cents a day for himself, which is just one half-cent more than the minimum necessity for nourishment fixed by Dr. Frank P. Underhill, professor of physiological chemistry at Yale. His fuel and light, twenty-five dollars, are so little that he must collect free fuel and have his children bring in sticks from the streets. For sickness he can spend eleven dollars; for education, practically nothing, but daily papers, five dollars. For recreation, he and his wife and his three children have three dollars or twenty-five cents a month, in addition to eight dollars spent for club and church dues and taxes."

Let us take a concrete example. Go through the department stores, and in the shipping department you find men, most of them men with family, working, and working hard, for eight dollars, nine dollars, and ten dollars a week. The men work from eight to six. When, however, there is a sale, they work overtime, frequently until ten, eleven, and twelve o'clock at night. There is at least one big trash store in New York which pays its men not one cent for the overtime except during Christmas week. During that week it pays overtime for three hours, not considering the fact that the men frequently work until one and two o'clock in the morning. Is not the owner of that store a blood-sucker? Let one of his dogs growl, and out he goes. The immigrant is there to take his place.

How can these men support their families and live like human beings? They cannot. They live with their

family in two holes in the wall, euphuistically called rooms or apartments, and the wife either goes to work or takes boarders. They chase their children to work before they get into their teens. In New York children four and five years of age have been found at work. In one factory three hundred children, under fourteen years of age, were working until two or three o'clock in the morning during the busy season.

And what about the law? The law against child labour cannot change the conditions which force the parents to sell their children. Suppose the law, instead of being the dead letter that it usually is, were enforced. Would it not force the parents to sell their sons and daughters to the street instead of to the factory? And, in truth, the increase of rowdyism in the cities is appalling. Let Mr. Bigelow tell you that more vagabonds infest the country roads between Chicago and New York than the country roads between any two cities a thousand miles apart in Northern Europe.

What do these stores pay to their saleswomen? Rarely more than five dollars, six dollars, or seven dollars a week. They are supposed to dress well. How can they do it and pay for board and shelter? Their salary does not enable them to live like human beings. Many of them are assisted by other members of the family, and a few others, by a rare heroism, manage to struggle along; but how about the others, who have not in them the stuff that heroines are made of, and have no one to assist them.

How do they manage? God alone knows, and perhaps the policeman on the beat. If she growls, out she goes, the immigrant is always there to take her place. Is not the economic system of the big figures on the trade-sheet a remarkable system? Why should men and women love their country, which for the sake of the big numbers on a sheet of paper exposes its men and women to an unjust competition that makes men criminals and women harlots?

The man gets sick. Well, what of it? We will give him poisoned drugs and adulterated milk when sick, as we fed him on diseased beef when healthy. We have a pure food law. Well, have we not laws against thieves, and is a big thief ever prosecuted criminally? We are a hysterical people; the moral hysteria will subside and — the law will look very well on the paper! The law demands that the ingredients of the nostrums that are sold in the market must be plainly published. When he has his next "cold" he will probably have sense enough to take a course in materia medica before going to the drug store and buying a catarrh powder! Pure food laws! Many of the old laws are not enforced. What guarantee is there that the new ones will be enforced — after the moral hysteria has subsided?

The man dies. What of it? Is a man not cheaper than a mule? And is the immigrant not always there to take his place?

The man becomes permanently incapable of working. This is a free country; free press, free speech, and

free contract labour are humbugs. He has, however, the liberty to hang himself. Has he? If the rope tears, he is arrested and sent to the penitentiary. He has the liberty to starve. He cannot be deprived of that; but it is a liberty that he can do very well without.

Free immigration can be defended by those only who hold that the government exists for the sole purpose of enabling the country to turn out this year a million more matches than the year before, who are induced to hilarity because America turns out this year a million more toothpicks than Germany or England; by those who believe that the chief aim of government is to enable Wall Street gamblers to bathe themselves in champagne this year, when they drank it last year; by vampires, railroads, contractors, and mine-owners; by all those, in short, who believe that the balance-sheet is the soul and essence of civilization.

A nation, a government is constituted, not for the purpose of feeding the greatest number of human animals, but for the purpose of making possible the development of efficient and noble men and women. If it fails in that respect, it is a complete failure and has lost the right to continue its existence.

Civilization is measured, not by good machines, not by political institutions, not by scientific progress, and not even by the holy balance-sheet; it is measured by social, intellectual, moral, and spiritual progress and perfection. An immigration that does not conduce to these is degrading civilization.

In the economic life of the nation conditions exist which are the perpetual threat of an earthquake; in the industrial world we are now living on the top of a volcano.

Paul Bourget says: "Factors are at work in the United States which are gradually dividing America into two Americas, into an American and a cosmopolitan America, which have absolutely nothing in common, neither blood, nor ideas, nor ideals, nor traditions. The phrases of general reform have in the United States not more meaning and not more honest adherents than in France. Behind these problems quiver convulsively other real, irreducible powers. Race instinct is one of these forces. When the excess of immigration will have produced two Americas, the conflict will be as irrepressible as that between England and Ireland, or Germany and France. As soon as the second America will have produced an even more abnormal national life, civil war will break out."

Civil war in a race jumble is perpetual civil war, and the periods of truce that interrupt it are periods only of utter exhaustion. Every man's hand is against every other man. There is no possible basis on which the factions can agree. Where blood is not in common, nothing is. The first race that attacks the nondescript herd will destroy it. Nothing occurs in the United States that has not occurred elsewhere. Carthage was a relatively greater industrial centre than New York; Hellas

was in every way greater and Rome more powerful than America. The cause that has destroyed these will not be less powerful in America, the modern Rome. There is no destiny that ensures our perpetuity.

CHAPTER XXV

IMMIGRATION: ANGLO-SAXONS AND GERMANS

THE eternal-peace fiends tell us that, as the commercial relations become more extensive and more firmly established, the different peoples of the earth are becoming more and more alike, so that in a short time the same kind of hotchpotch will inhabit or infest the world, — a statement which contains as much truth as the Socialist slogan that all men are the same kind of Hottentots. A hundred years ago the white world was gorged with French phrases, one of which concerned the equality of men. For a long time it was intoxicated with these phrases, and the Socialists have not yet become sober. The peace fiends are more of a menace to the country they live in than Socialists. When better men, including the Socialists, will rush to the defence of their country, the peace fiends will still be whining "arbitration, disarmament, conference, Hague," and what not.

The eternal peace mania is not in accord with human nature. By natural instincts, boys love the heroes of old and desire to emulate them, and arms have an irresistible attraction for men. The eternal peace fiends will say that is the bulldog in us; to which the answer

may be returned, that the bulldog in us is better than the whining cur in them. We will have eternal peace as soon as we all have become cretins. The probability that we all will become cretins is much greater than the probability that the mouse will ever kiss the cat. Peace fiends tell us that arbitration is a wonderful invention of theirs. It is not theirs, nor is it as good as they want to make us believe. Time out of mind people have settled many of their differences by treaty, agreement, arbitration, or conference. It is not an honour to be a party to many arbitration cases. The man who holds his goods justly, or considers himself as holding them justly, does not arbitrate; the thief, however, is willing to shout arbitration every time he is caught. (Note.)

Some nations improve, others deteriorate. It is right that the better overthrows and supplants the inferior. And who will decide which is the better? The wisdom of the peace fiends? They will say, perhaps: "We have a full stomach, and want sleep. That nation is the better which has the greater capacity for sleep."

When chaos gave birth to cosmos it was by differentiation, by the development of its different parts in different directions. And the longer the development proceeded, the greater the differences became. The man travelling from England to France and from France to Germany meets in these three countries three distinct races. However much alike they were two thousand years ago, to-day they are three distinct races. The Eng-

lish crossed to a small extent with the Celts, and later with the Normans; and, be it remembered, that, although the Normans had been differentiated from the English for not many centuries, it required several centuries before the fusion of the English with the Normans was complete. Three hundred years after the battle of Hastings English was first recognized by the courts as the national tongue. The Germans crossed with Celts and Slavs. The fusion was likewise not complete before the lapse of several centuries. And in both cases the fusion was followed by centuries of inbreeding. The Anglo-Saxons were originally a German tribe. For fifteen hundred years, however, their development has been independent of and different from that of the other German tribes. The people they crossed with were not the same as those the Germans crossed with. In each case those elements of the foreign race which were in harmony with the Teutonic race were absorbed, and those characteristics which were out of harmony with the genius of the Teutonic stock were expelled, the period of inbreeding following the crossing having been long. The elements absorbed differed in each case, and this absorption, followed by the development of centuries, made them two distinct races. And with every century the difference becomes greater. Shakespeare is much more a German poet than Göthe is an English poet; not because the one is greater than the other (they are both incommensurable), but because between Shakespeare and Göthe lies the development

of two hundred years. The two races have developed from the same centre along different radii, and the greater the distance they travel on these radii, the greater the gulf that separates them.

When Germany and England had developed, each in its own way, for a thousand years, the two had become so different and distinct that they must be spoken of as two distinct races. Both recognized that they had become different and distinct. In the later middle ages the Germans knew little of England and cared less. Everything that was not German was "Welsch," and, if it was particularly absurd, it was "Spanisch." This included England. England was as ignorant of the Germans as the Germans were of England. To the English everything that was absurd and contemptible was Dutch (German). German was the language of sorcery. One of Fletcher's dramas says: "In what language shall I conjure in: High Dutch, that's full in the mouth." At the time when in England no gentleman went sober to bed, German drunkenness was ridiculed. "The drunken Dutch," "Dutch bellied," "Dutchman-like drinking," became current phrases. A "Dutch bargain" is so called because, as it was said, "many Dutchman will never bargain but when they are drunk." German courage is ridiculed as the courage of the drunkard. "Dutch courage" — "A gill of brandy, the best thing in the world to inspire courage in a Dutchman." The expressions, "Dutch comfort," "Dutch breeches," "Dutch gold," "Dutch concert," became

current. The chastity of the German girls was ridiculed. Chapman, in his "Alphonsus," says:

> "I think the girls in Germany are mad.
> E'er they be married, they will not kiss,
> And being married, will not go to bed."

To the English the German language was a barbaric tongue spoken by a race of heathens.

It is clear that the two people had developed into two distinct races, and the development of fifteen hundred years cannot be undone in America any more than anywhere else. It follows that they can no longer cross promiscuously with impunity. Promiscuous crossing of the two races will lead to the deterioration of both, and as they are the best two races that the world has, the degeneration of even a few of them is an inestimable loss to the world. The denationalization of a strong race, without thorough absorption by another strong race, always and without exception spells degeneration. Let us examine the German-Americans.

NOTE. At the dedication of a church the minister's remarks were interrupted by the cackling of a hen. One of the bystanders remarked, "That hen evidently thinks it has laid the foundation."

A fable which, if not found in Æsop, might be there: "At last universal peace has been established." Says Mr. Fox, "We will at last devour our fowls without being continually on the lookout for these infernal shotguns that malicious foxophobiacs invented."

"Der Mensch will Eintracht; aber die Natur weiss besser, was fur seinse Gattung gut ist: Sie will Zwietracht" (Kant).

CHAPTER XXVI

IMMIGRATION: THE GERMAN-AMERICANS

In this chapter the term German-Americans stands for the descendants of the German immigrants, not for the immigrants. A man can change his political affiliation, but he cannot get out of his skin. The virtues and abilities of the immigrant shed lustre on the country of his birth rather than on the country of his adoption. What is said of the German-American applies to the Scandinavian-American as well.

The history of politics, of art, or morals, of philosophy, of the sciences, of literature, and of music does not permit the Anglo-Saxon to claim superiority over the German. The history of commerce likewise forbids it. The Germans had their Hansa times. Incessant warfare for religious liberty and for national existence destroyed the greatness of the Hansa. Hansa times have come back. There was a time, not many years ago, when the German flag was rare in American harbours. Look over the lists any day and see the number of German ships that enter American ports to-day. Germany sends vessels to every seaboard. Germans take the cream of the trade with the Levant; their South American trade is growing by leaps and

bounds; they go to Bombay, Calcutta, Melbourne, Montreal, Egypt, and the West Indies. They succeed in crowding the British out of their own colonies. England itself is flooded with German goods. The history of commerce does not substantiate any Anglo-Saxon superiority over the Germans. The two races, the two best that humanity has produced, are equals.

The history of politics, of morals, of commerce, of philosophy, of the sciences, of art, of literature, and of music, does not evince any superiority of the American Anglo-Saxon over the European Anglo-Saxon. Any superiority of the Anglo-Saxon American over the German-American therefore can have one cause and one cause only. The deterioration of the German-American. Is there any such Anglo-Saxon superiority in America?

Between the years 1821 and 1900 5,083,518 Germans came to America, and in this number are not included the Germans who came from Switzerland, Netherlands, Austro-Hungary, and Russia. The addition of these will raise the number above six millions. Many Germans came before 1821. Germans have come to America for more than two hundred years. The Germans have not adopted the two-children system. They believe that if a race is worth something, the more there are of that race the better for the world. The Anglo-Saxon French contention that restricting the quantity improves the quality cannot be maintained.

Destroying one-half of a diamond does not increase the value of the other half. As the Germans did not bring the two-children system with them, the number of their descendants must be at least fifteen million, and is probably greater. According to German-American statistics it is twenty million. Perhaps this is right. The number of Anglo-Saxon Americans is not greater than that. If the two races remained equal in America, the number of men of German descent who helped to make the country great is equal to the number of men of similar calibre of Anglo-Saxon descent. "By their fruits ye shall know them."

It is remarkable that good histories of America have been written which do not mention the German-Americans at all. Steuben, De Kalb, Schurz, Franz Lieber, Herkimer, Stallo, Practorius, and Raster were immigrants. Have as many men of German descent been prominent in American history as men of Anglo-Saxon descent?

A list of the candidates for the Presidency and Vice-Presidency, a list of more than two hundred names, does not include a single German name.

The Second Continental Congress considered definitely the question of independence. A committee was elected by ballot to propose a full declaration. It consisted of Thomas Jefferson, John Adams, Benjamin Franklin, Roger Sherman, and Robert Livingston. The commissioners sent to France during the war were Benjamin Franklin, Silas Deane, and Arthur Lee.

The American commissioners to the treaty of peace were Jay, Franklin, Adams, and Laurens. The generals and military leaders in the war for independence were Washington, Wayne, Sumter, Marion, Morgan, Ward, Putnam, Greene, Lee, Schuyler, Gates, Pomeroy, Montgomery, Heath, Thomas, Spencer, Sullivan, Moultrie, Lincoln, and Paul Jones.

For the convention called to meet in Independence Hall, Philadelphia, May 14, 1787, the States sent their ablest men to represent them. The most prominent were Washington, Edmund Randolph, George Mason, Madison, George Wythe, Hamilton, Rufus King, Strong, Gerry, Franklin, Robert Morris, Gouverneur Morris, James Wilson, Paterson, Sherman, Johnson, Ellsworth, Rutledge, and the two Pinkneys. Not one German-American in the beginning of the country's independent history the equal of these Anglo-Saxon Americans.

In the war of 1812 the military leaders were: Generals Harrison, Hull, Jackson, Brown, Scott, Macomb, Commodore Decatur, Commodore Macdonough, Captains Porter, Hull, Jones, Perry, Allen, Stewart, and Burrows. The United States peace commissioners were Adams, Bayard, Clay, Russel, and Gallatin. In the war of 1812 not one of the generals, not one of the sea-captains, not one of the statesmen, has a German name. Not one German-American the equal of these Anglo-Saxon Americans.

In the Mexican War we have the generals Taylor,

Kearney, Fremont, Doniphan, Scott. Not one German name.

The leaders in the Civil War were: Lincoln, Seward, Generals McClellan, Stone, Fremont, Hunter, Halleck, Grant, Butler, Sherman, Buell, Thomas, Pope, Banks, Shields, McDowell, Burnside, Hooker, Nelson, Wallace, Rosecrans, Gillmore, Sedgwick, Meade, McPherson, Seymour, Hancock, Terry, Wilson, Colonel Mulligan, Commodores Farragut, Porter, Foote, Stringham, Dupont, Goldsborough, Captains Wilkes, Lyon, Winslow, Jefferson Davis, Generals Beauregard, Lee, Jackson, Ewell, Evans, Polk, Price, McCullagh, Johnston, Bragg, Kirby Smith, Longstreet, Hill, Hood, Captains Davis, Semmes. Neither on land nor at sea, neither on the Northern nor on the Southern side, does one German-American distinguished leader appear. The Germans always had military genius in abundance, but in America it has been Americanized out of them. The Germans always were fond of the sea. They had their Hansa times, and as soon as the empire was founded Hansa times reappeared. In America the Hansa spirit has been Americanized out of them. The Germans are, as we know, not devoid of literary ability; Germany has a veritable Minnesänger Zeit now. Have the traditions of German literary life been maintained by the Americans of German descent? Who are the men that created American literature? Among historians are George Bancroft, Richard Hildreth, Jared Sparks, Prescott, Irving, Motley, Ticknor, Parkman. In polite literature we

have Irving, Cooper, Charles Brockden, Brown, Poe, Nathaniel Hawthorne, Holmes, Willis, Lowell, Artemus Ward, Channing, Parker, Emerson, Longfellow, Thoreau, Halleck, Bayard Taylor, Bryant, Whitman, Whittier, Stoddard, Stedman, Aldrich, Read, Leland, Gilder, Fawcett, Helen Hunt Jackson, Harriet Beecher Stowe, Lucy Larcom, Celia Thaxter, Trowbridge, Hayne, Lanier, Howells, Hay, Bret Harte, Joaquin Miller, Carleton, Field, Henry James, Mark Twain, Cable, Miss Jewett, Rose Terry Cook, Elizabeth Stuart Phelps, Mary Wilkins, Mary Murfree, Hale, Stockton, Wallace, Annie Fellows Johnston, Louisa Alcott, Julian Hawthorne, Mitchel, Higginson, Curtis, and Burroughs. Not one German-American appears in the list. (From this list no writer of eminence is intentionally omitted.) The traditions of literary life have in America not been maintained by the descendants of the German immigrants. Literary ability has been Americanized out of them.

German influences have made American music. Almost all American composers have studied in Germany. The prominent teachers that have come from Europe have been Germans or musicians trained in the German school. It is estimated that of Germans at least fifty per cent. understand music. No other race brings so large a volume of intelligent appreciation to the art. It is among Germans that music attains its noblest heights. The Germans are a musical nation, — the musical nation. Have the descendants of the

Germans in America retained their musical abilities? Mr. Rupert Hughes in "Contemporary American Composers" (L. C. Page & Company, Boston), gives the following list of American composers: Edward MacDowell, Edgar Stillman Kelley, Harvey Washington Loomis, Ethelbert Nevin, John Philip Sousa, Henry Schoenfeld, John Knowles Paine, Horatio W. Parker, Frank van der Stucken, George Whitfield Chadwick, Arthur Foote, Henry K. Hadley, Adolph M. Foerster, Charles Crozart Converse, Louis Adolph Coerne, Henry Holden Huss, Harry Rowe Shelley, Frederick Field Bullard, Homer A. Norris, Frederick Grant Gleason, William H. Sherwood, A. J. Goodrich, Wilson G. Smith, Mrs. H. H. A. Beach, Margaret Ruthven Lang, Maurice Arnold, N. Clifford Page, Dudley Buck, Howard Brockway, Gerrit Smith, Homer N. Bartlett, C. B. Hawley, John Hyatt Brewer, Reginald de Koven, Victor Harris, William Mason, Albert Ross Parsons, Arthur Nevin, C. Whitney Coombs, J. Remington Fairlamb, Rubin Goldmark, Frank Seymour Hastings, John M. Loretz, Richard Henry Warren, Smith N. Penfield, Frank Taft, Charles Fonteyn Manney, Arthur Farwell, Harry Hopkins, Carl V. Lachmund, G. E. Whiting, G. W. Marstons, Clayton Johns, William Arms Fisher, James C. D. Parker, Charles Dennee, B. L. Whelpley, W. H. Neidlinger, Johan H. Beck, James H. Rogers, Patty Stair, William Schuyler, Irene Baumgras, Mrs. Clara Kern, Laura Sedgwick Collins, Fanny M. Spencer, Julie Riveking, Harriet P. Sawyer, Mrs. Jessie L. Gaynor,

Constance Maud, Jenny Prince Black, Charlotte M. Crane, Helen Hood, and Louis Moreau Gottschalk.

Observe in this list the very small number of German-Americans. Frank van der Stucken is one of the most important musicians of our times. He was born in Texas in 1858. His father is a Fleming (*i. e.* a German), his mother a German. After the Civil War the family returned to Europe. In 1878 Frank van der Stucken began his studies in Leipzig. Later he was kapellmeister at the Breslau Stadt-Theater. As an adult he returned to America. He is of German birth, of German education and training, and his sentiments are German. He does not belong in a list of American composers. He is a German musician living for the time being in America. This takes the most important name out of the list of American composers.

Among the foreign-born Mr. Hughes mentions the following: C. M. Loeffler, Bruno Oscar Klein, Leopold Godowsky, Victor Herbert, Walter Damrosch, Julius Eichberg, Hugh C. Clark, Lois V. Saar, Otto Singer, Asgar Hamerik, August Hyllested, Xavier Scharwenka, Rafael Joseffy, Constantin von Sternberg, Adolph Koelling, August Spanuth, Aimée Lachaume, Max Vogrich, W. C. Seebocck, Julian Edwards, Robert Coverley, William Furst, Gustav Kerker, Henry Waller, F. A. Schneeker, Clement R. Gale, Edmund Severn, Platon Brounoff, Richard Burmeister, Augusto Rotoli, Emil Liebling, Carl Busch, John Orth, Ernst Perabo, Ferdinand Dunkley, Mrs. Clara Rogers, Miss Lewing, and Mrs. Young.

In this list observe the very great number of German names. In music as in literature, in literature as in the military and naval arts and sciences, the inferiority of the German-American to the Anglo-Saxon American or to the German is phenomenal. The Germans are in every way superior to their American descendants.

Among the great American inventors there is not one German-American. The principal American inventions are, probably, the lightning-rod by Franklin; the steamship, by Fulton; the telegraph, by Morse; the telephone, by Bell; the use of anæsthetics in surgery, by Morton; the reaping-machine by McCormick; the intubation tube, by O'Dwyer; the method of vulcanizing rubber, by Goodyear; and the sewing-machine, by Hunt and Elias Howe. The inventive genius is evidently Americanized out of the American descendants of the Germans.

Prof. Karl Lamprecht, in his "Americana," speaks of American painting and mentions the following names: Copley, Gilbert Stuart, Trumbull, Allston, Cummings, Dunlop, Durand, Inman, I. F. Kensett, Thomas Cole, Doughty, Innes, Wyant, Homer Martin, James M. Hart, Gaudens, Eaton, Warner, Gifford, and Tiffany. Where are the names of the German-American artists? They are not there, they do not exist. Is the Holbein, Rembrandt, Rubens, and Dürer spirit dead in the Germans of to-day? The fact is that some of the work of contemporary German painters ranks with the best that the world has ever produced. Arnold Boecklin

ranks with the greatest painters in the history of the art. He is the poet of the brush. Hans von Marees, Franz von Lenbach, Anselm Feuerbach, and Wilhelm Leibl are a few of the Germans doing some of the best work that is being done in the world. There are many painters in Germany, and art activity is very great. In the art of painting the German-American is as inferior to the German as he is to the Anglo-Saxon American.

In architecture Germany does some of the best work that is being done to-day. Its tendencies there are higher than anywhere else. The Germans have recognized that the eternal imitation of the Greek orders and their modifications is not art. They have recognized that oak is a material differing from marble, demanding and deserving treatment of its own. Architecture should express stability, security, harmony, and conformity to its surroundings. This ideal German architects strive to realize. Where is the architecture of a German-American?

A German paper printed a list of names of men that it considered worthy of a place in the Hall of Fame. These were the names: George Washington, Benjamin Franklin, Abraham Lincoln, Samuel Adams, John Adams, Henry Clay, John C. Calhoun, Salmon Portland Chase, Stephen A. Douglas, James A. Garfield, Alexander Hamilton, Patrick Henry, Andrew Jackson, Thomas Jefferson, James Monroe, William H. Seward, Charles Sumner, Daniel Webster, Ulysses Grant, Philip Sheridan,

Robert E. Lee, Winfield Scott, Zachary Taylor, David Glascoe Farragut, Peter Cooper, William Lloyd Garrison, George Peabody, John Hancock, Rufus Choate, Robert Fulton, Samuel B. Morse, Eli Whitney, Henry Ward Beecher, Ralph Waldo Emerson, Edward Everett, Horace Greeley, W. H. Prescott, Noah Webster, William Cullen Bryant, J. Fenimore Cooper, Nathaniel Hawthorne, Washington Irving, H. W. Longfellow, Edgar Allan Poe, and Horace Mann. Not one German-American in the list.

It would seem that the German-Americans were destined to establish the link between German and American culture. Have they done so? No. They failed in this respect, as in every other respect. The relation between German and American culture was established by Anglo-Saxon Americans who went to Germany for the purpose of study; particularly the Harvard men, George Ticknor, Edward Everett, Longfellow, and others.

The traditions of German intellectual life have in no respect been maintained.

The first generation of German-Americans begins to show signs of decay and deterioration. They are not the equals of the Anglo-Saxons or of the Germans. Prof. Karl Lamprecht and Prof. Karl Knortz speak of them with contempt. Prof. Lamprecht, in "Americana," writes: "Man sehe nur die Rolle, die dem typischen Deutschen im americanischen Lustspiel wie in der komischen Literature zufaellt. Da ist er der

Mann der Uberall zu spät kommt, immer viel will, und wenig erreicht, von den anderen im stillen oder im lauten verachtet, wenn auch voll einiger Zuge Deutscher Gemütlichkeit. Diese Karrikatur redet doch bis zu einem gewissen Grade wahr, und jedenfalls ist sie bis ins kleinste durchgearbeitet und Produkt langer Beobachtung durch dritte. Ist das genug fur eine heitere Zukunft und würdig einer grossen nationalen Vergangenheit? Bang und bitter muss es ausgesprochen werden: Der Deutsche als Deutscher versagt. Es ist nicht einmal an dem dass er der bekannte Volkerdünger wäre. Er steht geistig keineswegs besonders hoch; schreiben und lesen kann heute am Ende jeder bessere Neger, und in der Energie des Denkens, die zunächst in America verlangt wird, übertrifft ihn der Engländer gewiss, vermutlich auch der Slave. Wer die Biergarten Milwaukee's besucht hat, insbesondere den unglückseligen Pabstpark, das Muster einer kindischen und stumpfsinnigen Anlage moderner sogenannter Vergnügungstempel der muss sich sagen, dass eine Bevölkerung, die solche Lokale besucht und in naivster Weise schätzt, nicht dazu geeignet ist, in America geistig zu konkurriren.

"Dazu der traurige Mangel an politischem Verständniss. Man rede nicht von der politischen Misswirtschaft in den Vereinigten Staaten. Hätten die Deutschen überhaupt Lust an der Politik so hätten sie den politischen-moralischen Status verbessern können. Aber sie sind einer Beteiligung an der Politik einfach nicht faehig."

Translation: "Consider the part played by the typical German in American comedy and the comic press; it is he who always and everywhere is too late, who is quietly or openly despised by others, even though he has many traits of German good nature. This caricature is true to a certain extent. It is represented in its smallest details and is the result of long observation (by others). Does this speak well for a bright future and worthy of a great national past? The truth must be out, however unpleasant and humiliating it may be, the German-American is a failure. He is not even a fertilizing element in the community; intellectually he is by no means on a high level. Every decent negro can write and read nowadays. And in energy of thought, which is of prime importance in America, he is surpassed by the English, presumably also by the Slav. Any one who has visited the beer-gardens of Milwaukee, particularly the miserable Pabst Park — an example of so-called modern recreation grounds, that are remarkable for childishness and stupidity, will be convinced that a people that frequents and values such places for recreation and entertainment is not intellectually capable of successful competition in America.

"Then we have the sad incapacity in the field of politics. Let him not complain of political corruption in the United States. Had the German-Americans in general taken interest in politics, they would have been able to improve the politico-moral status. The fact is that they are incapable of participation in politics."

Professor Knortz writes: "Das Gräulichste aber sind die sogenannten literarischen Vereine. Mich uberläufts wenn ich daran denke, welcher Missbrauch mit dieser Bezeichnung in America getrieben wird. Jedem Kaffeeklatsch, jedem Kneip und Karten Abend muss jener Name zur Beschönigung dienen. . . . Wo sich Deutsche versammeln da wird auch Bier verzapft. Nach dem griechischen Philosophen Thales ist alles aus Wasser entstanden; das Bestztum der deutsch-amerikanischen Kirchen, Gesang und Turnvereine ist meist auf den Bierverkauf zuruckzuführen. Manche dieser Organisationen sollten sich zum Wappen ein Bier-fässchen wählen und darunter die Inschrift setzen '*In hoc signo vinces.*' Kein Wunder dass die Deutschen immer mannhaft zusammenhalten und zahlreiche Protestversammlungen veranstalten, wenn der Bierverkauf in Gefahr gerät, oder wenn am Sonntag die Wirtschaften geschlossen werden. Da ist die persönliche Freiheit, wie es heisst, gefährdet und dies darf unter keinen Umständen geduldet werden."

Translation: "Horrifying are the so-called literary clubs. I feel cold shivers when I think of what that name has to stand for. It serves as a plausible excuse for every gossipy tea-party, drinking-bout or card-party. Wherever Germans congregate, beer is on tap. According to the Greek philosopher Thales, water was the origin of all things; the origin of the property belonging to German-American churches, musical societies, and turnvereine is mostly the sale of beer. Many of these

organizations should adopt a beer-cask as a coat of arms, with the words, '*In hoc signo vinces*,' as a motto. It is not a matter of surprise, therefore, that the German-Americans stand manfully together and hold numerous meetings of protest when the consumption of beer is interfered with or the saloons are closed Sundays. For personal liberty is then said to be in danger, and that is a serious matter."

I have before me a pastoral letter, which reads as follows:

"Pro Bono Publico
National German-American Alliance
of the
United States of America.

"PHILADELPHIA, PA.

"An open letter to the German-Americans and the other tolerant and liberal-minded voters of —— (State):

"The Executive Committee of the National German-American Alliance, a patriotic American organization, requests the German-Americans and all liberal-minded voters of the State of —— to join the ward clubs which the branches of the State Alliance are organizing for the election of men who are imbued with the spirit of the founders of our great republic, and who have the divine right of personal liberty at heart; men who, as we do, consider Prohibition laws like the —— laws, as tending to increase drunkenness and vice; men who

will endeavour to have this obnoxious law repealed. The time has come for fanaticism and hypocrisy to demask, and for voters to be independent of those party leaders who have become the tools of fanatics. The National German-American Alliance, being strictly nonpartisan, calls all tolerant and liberal-minded voters to throw aside party affiliations, whenever the rights of personal liberty are at stake.

"We make it our duty to oppose candidates who favour or uphold Prohibition measures, as they tend to increase intemperance, because we favour true temperance, and indorse men who have the courage of their convictions.

"We indorse with great pleasure the Honourable ——. (He) was one of the first . . . to comprehend that the . . . Prohibition measure . . . is unconstitutional. He upheld the sovereignty of the people and the constitution of the United States, and did not hesitate to submit a minority report. His arguments helped to kill the bill. . . .

"For the Executive Committee of the National German-American Alliance:

"——, *President*,
"——, *Secretary*."

Beer, beer, beer, Holy Saint Beer! Temperance laws in America are apparently inconsistent with the divine right of personal liberty.

Professor Knortz continues: "Der Leipziger Natur-

wissenschaftler Werner Stille veröffentlichte kürzlich in der Zeitschrift 'Die Alcoholfrage' einen Artikel uber die schädlichen Wirkungen des Alcoholgenusses auf die Deutschen in America. Der Verfasser glaubt, auf Grund seiner angeblich erschöpfenden Ermittelungen die Ansicht aussprechen zu dürfen, dass das gewohnheitsmässige Bier trinken eine groesere Sterblichkeit in rüstigen Jahren unter den Deutsch-Americanern verursache, als unter den Anglo-Americanern. Letztere seien fast durchgängig abstinent. Dieser Umstand sei auch die Ursache, dass die Deutsch-Americaner für geistige Dinge weit weniger Interesse bekundeten als die Anglo-Americaner. Jeder ins Leben gerufene Vereine werde binnen kurzem zum Bier klub. Die Lesesäle und Bibliotheken ständen leer, während die Biersäle gepackt voll seien."

Translation: "Recently Werner Stille, a scientist of Leipzig, drew attention in the periodical, 'The Alcohol Question,' to the injurious effect upon the German-Americans of the indulgence in alcohol. Basing his conclusions upon exhaustive research, he considers he is justified in declaring that the habitual indulgence in beer superinduces greater mortality among the robust middle-aged German-Americans than among the Anglo-Americans. The latter are almost total abstainers. This accounts for the fact that the German-Americans take far less interest in intellectual pursuits than the Anglo-Americans do. Every new-fledged society evolves in a short time into a beer club. Reading-rooms

and libraries are deserted, while beer saloons are crowded."

Saint Beer has become what Saint Cow is to the Hindoos. The German educational system is one of the best in the world, yet the different societies, lodges, singing societies, turnvereine, working men's organizations, labour unions, young men's associations, women's associations, and others, demanded further improvement. They formed an organization, the purpose of which is to supply all lodges, singing societies, sick-benefit organizations, turnvereine and other societies which so desire, with lecturers, demonstrators, and teachers. In the year 1905, 4,887 societies participated, among these lodges, sick-benefit organizations, women's organizations, turnvereine, 758 working men's associations and labour unions, and other societies and clubs. Many of these societies have as many as forty lectures, demonstrations, and concerts during the season.

How do the German-American organizations compare with these German societies? According to the annual report of the "North-American Turnerbund," 237 vereine belonged to the Bund. In these 237 vereinen were delivered one hundred lectures during the season. In very few only of the German-American societies does a desire for intellectual improvement exist, and in general, there is not the slightest inclination for intellectual culture. Even leading German-American societies, which are in a flourishing condition financially, have for such purposes not a cent in the treasury. They

content themselves with the repetition of programmes that are essentially the same from year to year: during the winter two or three concerts, and so many dances, one or two balls, card-parties, bachelor reunions, and Narrensitzungen. According to Hind's Classic German Dictionary Sitzung means sitting, session, seat, meeting; and Narr means fool, buffoon, lunatic, madman, idiot. What the compound means I do not know, it does not appear in Hind's Classic Dictionary.

The German-American societies are vastly inferior to the German societies.

The opinion has been advanced that in building up the country the German-Americans have employed all their genius. The German-Americans have not helped to make the country more than have the Anglo-Saxon Americans. What caused the utter sterility, the lethargy, the mental death of the German-Americans? Is it a flaw in the German character? Fifty years ago Germany was politically a chaos; socially, in the middle ages; economically, in a condition similar to that of Thibet. To-day Germany is also one of the great powers. The Germans have built up a great country, and had to overcome obstacles greater than those which we had to contend with. In the building up of Germany the high qualities of the Germans were not stamped out.

To-day Germany marches at or near the front of progress. In industry, in commerce, in the construction of ships, in growth of wealth and income, in education,

in history, in scientific activity and research, and in music Germany holds the leadership. It stands first also in the cultivation of the soul. No other country brings so large a volume of intelligent appreciation to the arts. Literature, poetry, music, the plastic arts, and the stage exert a powerful influence in Germany. Shakespeare has greater popularity in Germany than in England or in America. There is nothing degenerate about the Germans.

Had the German-Americans retained the abilities and virtues of the Germans, as the Anglo-Saxon Americans retained the virtues and abilities of the European Anglo-Saxons, the leadership in literature, music, philosophy, and all the arts and sciences, would be held by America. The German-Americans did not do their share. They failed utterly. That in comparison with Anglo-Saxons or Germans the German-Americans are degenerate, cannot be denied. What caused their deterioration?

. One cause is the neglect of their mother tongue. (*v.* Chapter XVI.) It frequently happens that parents cannot converse with their children. The absurd rapidity with which they discarded their mother tongue has not made them better citizens, but it has made them less able citizens. There is no reason whatsoever for discarding the mother tongue in the acquirement of the English language. Prof. Julius Göbel says: "Why have the many millions of German-Americans accomplished so very little for the higher mental life of our country? Because in discarding their mother tongue

they choked the source of life from which high mental activity subconsciously proceeds."

There is another and still more important cause. The Anglo-Saxon Americans objected to clannishness yet practised it to a large extent. The Irish-Americans preached and practised clannishness, as long as America was Teutonic, for religious reasons. The Germans who came to America after the revolutionary disturbances were liberals, who were afflicted with French phrases. The wisdom of the French revolution was with them the end of all wisdom. That all men were created equal was to them a self-evident truth, a practice, not a mere theory. They had solved all problems, there was no God in heaven and no race on earth. Hence their tendency to intermarry with other races was extreme. Promiscuous crossing has the same effect in America as everywhere else. The German-Americans deteriorated, degenerated, because their race, their blood, was not sacred to them. They squandered their inheritance, and degenerated because they deserved to degenerate.

"Es taten seine Enkel sich
Ihs Erbteil gar abdrehen;
Und huben jedermänniglich,
Anmutig an s u krähen.

. . . . . .

"Und schleudern elend durch die Welt,
Wie Kürbisse, von Buben
Zu Menschenköpfen ausgehölt,
Die Schädel leere Stuben.

"Wie Wein von einem Chemicus
Durch die Retort getrieben,
Zum Teufel ist der Spiritus,
Das Phlegma ist geblieben."

(Schiller.)

Read: The History of the United States; "Americana," by Prof. Karl Lamprecht; "Deutsch in America," by Prof. Karl Knortz; "Contemporary American Composers," by Rupert Hughes.

NOTE. "Ich habe zu Gott geflehet, dass er die ganze Bierbrauerei verderben möchte. . . . Ich habe den ersten Bierbrauer oft verwünscht. Es wird mit dem Brauen so viel Getreide verderbet, dass man davon ganz Deuschland möchte erhalten."

(Martin Luther, "Tischreden.")

CHAPTER XXVII

IMMIGRATION: THE PAN-EUROPEAN IN AMERICA

At the beginning of the nineteenth century the United States had about five million inhabitants. To these five million and their descendants were added in the nineteenth century more than nineteen million people and their descendants. The following table gives the nationality and number of the immigrants between the years 1821 and 1903:

	1821–1900	1900–1903
Great Britain	2,974,954	65,590
Ireland	4,076,425	94,999
Germany	5,083,518	90,041
Switzerland	204,993	8,528
Netherlands	133,183	8,634
Belgium	64,778	7,616
Denmark, Sweden, Norway	1,437,390	170,919
France	404,499	11,845
Italy	1,045,531	544,993
Spain, Portugal	29,777	22,346
Russia	995,149	328,697
Austro-Hungary	1,033,244	491,390

In addition to these, Balcanaks, immigrants from China, Japan, other parts of Asia, from Africa, British America, from Cuba, Porto Rico, Mexico, Central America, and South America.

In the year 1900 there were more than ten million people in the United States of foreign birth.

Great Britain	1,171,934	Russia	642,256
Ireland	1,619,469	Austro-Hungary	638,019
Germany	2,819,396	Italy	484,703
Denmark, Sweden, Norway	1,076,677	Mexico	103,445
		South America	34,352

In 1904 the number of immigrants was 812,870; in 1905 it was 1,026,499; in 1906 it was 1,200,735; in 1907 it was 1,333,166. In the public schools of New York are children of eighty-two nationalities. The bulk of our present immigration is from Italy, Austro-Hungary and Russia. Entire races are transplanted to America. The number of Sicilians we "absorb" is greater than the birth-rate of Southern Italy. The Croatians, Slovaks, and Slovenians of Austro-Hungary are similar cases. Besides these, Austro-Hungary sends Magyars, Ruthenians, Dalmatians, Bosnians, Czechs, Herzegovinians, Moravians, Italians, and Jews.

Russia sends Jews, Poles, Finns, Lithuanians, Livonians, Ruthenians, Russians, and others. Greece sends many immigrants. Southeastern and Southern Europeans (with the exception of the South Americans the most mongrelized people of the world) form the bulk of our immigration; nationalities that now are, and that for centuries have been, the pariahs of better races, infinitely inferior to the much-maligned Turk. Their presence cannot but deteriorate and make impossible

the development of an American race. The East Slavs inject the blood of yellow races into our veins. How thoroughly mongrelized they are, the writings of Prince Uchtomsky give an inkling.

He states that the relation of Russia with Chinese and Turks is closer than that with Europeans, and recommends that Russia consider the yellow element of her constituents the basis of her power. Mexicans and South Americans inject Indian and negro blood. South Europeans inject negro blood. It is blood that tells in the end. Education has little or no effect. *Naturam expelles furca, tamen usque recurret.* The future of Germany is in the blood, is the German axiom. The future of America is in the blood.

People that carry coloured blood in their veins no longer object to breeding with the coloured races (marriage that form of bastardization cannot be called). The nationalities mentioned inject the blood of coloured races. The final result will be mongrelization. The California girl, no longer a beauty, will seek love and comradeship in the arms of the Corean coolie; and the Southern maiden, no longer proud, in the arms of the Congo black.

Let immigration continue and a wonderful race will in time infest this land of "unlimited impossibilities." Will it be a race? We are told that the American type is still unfinished; that "it is the unique glory of America that it has taken all the rest of the world to make it." Ours is a cosmopolitan republic. It is not more cos-

mopolitan a republic and not less cosmopolitan a republic than Rome was under Augustus. The time when Rome's death-agony commenced, Augustus flattered himself with having saved the republic. Had he not done so the sycophant Horace would not have praised him for it.

The demand is that the immigrant must not have old-world prejudices (synonymous with, he must have no respect for his race), he must talk and think and be United States. This demand practically all immigrants desire to fulfil. Can they do it? Is it possible for a man to creep out of his skin and into another skin? Can he throw off his mental, physical, and moral makeup, inherited through many generations? It takes generations before a homogeneous community can absorb people of another race, and thus give them a new race. What can we give the immigrants? Do we absorb them in one generation, as we pretend to do? Absurd. We can and do deprive them of the best they have, of their race, and in return we give to some of them material prosperity. They sell their inheritance for a mess of pottage.

Excessive immigration is the greatest injustice and injury to the immigrant himself.

We are told that our truly amazing assimilative power will produce the finest human race that has ever been known. The truly amazing assimilating power of Rome succeeded in destroying the Roman race, and the final result was the worthless post-Roman mongrel of the empire.

Races are combined here in a fashion more crude than that in which the chemist combines his elements. The chemist knows that some elements combine easily; that others combine with difficulty, and separate again with ease. He knows that some elements do not combine at all. They merely mix. Other elements, when brought together, tear asunder with so great a force that the chemist will not live to see the result of his experiment.

The laws of life are simple sacred laws which govern all life, that of man not less than that of the animals. No dog fancier ever thought that the promiscuous crossing of bloodhound, terrier, greyhound, St. Bernard, pug, Newfoundland, and spaniel produces anything but worthless mongrel curs. Moral lepers. The difference between the different human races that have developed is greater than the difference between St. Bernard and pug or between Newfoundland and badger dog.

Promiscuous crossing never produces a homogeneous race, and it destroys every race, even the strongest race. Darwin writes: "Many cases are on record showing that a race may be modified by occasional crosses, if aided by the careful selection of the individuals which present the desired character; but to obtain a race between two quite distinct races would be very difficult. Sir J. Seabright expressly experimented with this object and failed. The offspring from the first cross between pure breeds is tolerably and sometimes quite uniform in character, and everything seems simple enough;

but when these mongrels are crossed one with another for several generations, hardly two of them are alike, and then the difficulty of the task becomes manifest."

The laws of nature rule man as rigidly as they rule animal life.

It has been said that American institutions assimilate every race. That is confusing cause with effect. Institutions are the products of men, not men the products of institutions. Institutions founded by a great race may outlive that race for a time, but eventually they will be changed to harmonize with the changed race instinct. National character can form only in a population which is stable. The repeated introduction of other races prevents the formation of a race. Excessive immigration is destroying the Teutonic character of America. To be a man of no race is to be without character and without worth. The institutions, religion, and customs of a good race cannot remain the institutions, customs, and religion of the mongrel. They are out of harmony with his depraved instincts. The form may persist for awhile, but the spirit is dead. Let immigration continue, and an American race will never develop. Never was anything great accomplished by a mongrel herd of men. It is essential that an American race be produced, for on the solution of this problem depends not only the prosperity of the country, but its future, its very existence. Crossing must cease or America will develop into another imperial Rome. Immigration must be prohibited. Free immigration is a suicidal process, and its prohibition

an act of self-preservation. Let the Northern races colonize South America. Let us cease to demand that German, English, and other colonists in South America shall become like the native vermin; and Switzerlands will flourish, where we now insist on having Uruguay, Paraguay, Brazil, Peru, Venezuela, and other collections of filth, fleas, laziness, mendacity, and utter depravity.

Spain and Portugal laid rotten eggs in South America, and the United States declared itself their incubator and brooder. We are not afraid of an English colony as our neighbour; we fear not Germany, three thousand miles away; but the thought of a New England, of a New Germany, five thousand miles away in South America, terrifies us out of our senses. Let the continent be divided among decent nations. Immigration will soon go to a decent South America. Flourishing nations will come into being, and our trade with them will be as great as our trade with England, Germany, and Canada now is. Above all, their will be no mongrelized United States. Let immigration continue, and no race will exist in America that is worth anything. The great American drama, the great American novel, will never be written, unless written very soon, for the mongrel will never produce it.

The accompanying diagram illustrates the development of America (if immigration and expansion continue), the development of the Anglo-Saxon into the Anglo-Yahoo.

America Teutonic	America Anglo-Saxon Germans Dutch Scandinavians Irish	America Teutonic. The Teutons being Protestant, the Irish Catholic, intermarriages were not very common.
America Pan-European	Poles Ruthenians Czechs Bosnians Herzegovinians Croatians Moravians	Teutonic type broken up.
	Magyars Eastern Slavs	Inject blood of the yellow races.
	South Eastern Europeans	Inject Mongol and negro blood.
	Southern and Southwestern Europeans	Inject negro blood.
	Mexicans Central Americans South Americans	Inject Indian and negro blood.
	Peruvians	Inject Indian, negro, and Mongol blood.
America of the Pan-World Mongrel. Fusion complete. Confusion complete. Chaos. America of the Anglo-Yahoo.	As the amount of coloured blood in our veins increases, the objection to intermarriage with the coloured races diminishes. It has already been seriously maintained that the infusion of Japanese blood will increase certain virtues of which our supply is short; that a Japanese infusion will be good for our development. There will be added Japanese, Chinese, Coreans, other Asiatics, negroes. We have annexed Porto Rico, and shall annex Cuba, Central America, and other places. Then we shall have still more Colorado Maduro Americans to vitiate the blood.	

Is it still possible to prevent the mongrelization of the United States, and to create a race here that will not be very much inferior to the Northern races of Europe? It is, if the means adopted are sufficiently rigorous. These are:

1. Prohibition of immigration. It is not necessary to settle every foot of territory within the next century; it is not necessary to open or exhaust every mine within the next hundred years. Let the immigration be turned to South American possession of the good European races. People who are worth something in South America are of more value to us than the decaying artificially preserved countries of South America, — corpses that are crying out for decent burial.

2. All expansion must cease. If we were a homogeneous race we might be able to absorb Cubans, Mexicans, and others; but, as we are not, the influx of white-Indian-negro blood can have no other effect than that of hopelessly vitiating the United States. We have too many melanoid Americans as it is. Our strength lies in limitation.

3. See to it that the people that are now in the United States do not become "Americanized" too quickly. Children of foreign parentage should know their mother tongue as well as English. Losing it, they become inferior to their ancestors. The deterioration of Germans, Swedes, Danes, and others is a loss to America, a loss to the world. (*v.* Chapters XVI and XXVI.) Whether South American mongrels or South European

mongrels have nothing to say in English, or have nothing to say in their mother tongue, is, as far as they are concerned, a matter of indifference, but not as far as America is concerned. These people are the most mongrelized in the world, and the slower they are absorbed the better. Therefore these also should receive their education in their mother tongue.

CHAPTER XXVIII

THE AMERICAN NEGRO

We enjoy the best of all possible forms of government, a representative, parliamentary government of the people, for the people, by the people. Fifty names of members of the House of Representatives include all those who are entities. Whom do the others represent? In the Senate we have Senators who could not poll one hundred votes for any office of honour, profit, or trust within the gift of the public. Do the two discredited men, whose gray hair cannot even command respect, represent the good people of New York? Representative government?

In one of the States a governor is elected, and the governorship is calmly stolen by the legislature. New York elects a mayor. Who was elected? Nobody knows. Every attempt to obtain an honest recount is baffled by legal cunning. Government by the people?

Our Western lands, the greatest heritage a nation ever had, are being squandered. More than three million acres of the best land have been practically given away in the last few years. The small farmer is being squeezed out, and thousands of them are going to Canada.

The idea that we are so crowded that emigration is necessary is ridiculous. And still they are going. In the years 1903 and 1904 more than ninety thousand Americans made their home in Canada. Ere long they will go in numbers of a hundred thousand and more a year, while our Western lands are gobbled up by organized greed, by interests that resort to forgery, bribery, perjury, and every form of knavery. Government for the people?

Three life insurance companies, the New York, the Mutual, and the Equitable, have actual assets on hand of more than $1,245,000,000. This sum is sufficient to pay our national debt and leave hundreds of millions of dollars in the treasury. Our insurance laws are such that if a dozen men chose to agree, they could do as they pleased with this vast sum, the property of two million policy-holders. Government for the people?

Our railroads kill more people in one week than the German railroads kill in one year. For every railroad accident in France or in Germany somebody has to suffer, occasionally somebody is hanged. There are no tinder-box cars in these countries. Why can we not abolish them? In 1904 the American railroads killed 10,046 persons, and injured 84,155. These figures are official. Ten thousand killed in one year. The railroads of Great Britain and Ireland, transporting over a billion passengers, outside of the surburban service, to our 750,000,000, killed twenty-five persons in 1904 and injured 769. In 1905 our railroads killed 9,703 persons

and injured 86,008 persons. In five years we allowed our railroads to kill 46,632 persons and to cripple 364,717. Think of it. Government for the people?

In the three months ending September 30, 1906, there were 19,850 casualties, an increase of 2,913 over the preceding three months. This includes accidents to passengers and employees only, not the accidents to trespassers and other outsiders. Among the latter, the mortality is greater than among all other classes combined. The State of New York recognizes that grade crossings are avoidable, and its legislature passed a law for their gradual abolition. Under this wonderful piece of legislation grade crossings will be abolished in about eight hundred years. How many thousand men will in that time be killed by the murderous laxity or corruption of their fellow countrymen who allow the railroads to continue the killing sport? Trolley-car butcheries increase the fatalities.

Old boxes are allowed to run as boats and to invite passengers. In the *Slocum* disaster a thousand women and children were murdered, murdered by the laxity of their fellow citizens, who allow greedy corporations to transact business as they deem best. Not one guilty man was hanged. The captain was sent to the penitentiary, and everybody knows that he was not responsible for the rotten condition of the boat. Government for the people?

The German railroads carry nine hundred million passengers a year and cripple almost none of them. Besides

this, there are no dividends on watered stock, no rebates, no grafting, no rate jugglings, no discriminations, no underbilling, no wrong classifications, no frauds on shippers, and no hesitation to pay damages for goods that are lost, injured, or delayed in transit.

The Germans are not afraid of economic and socialistic experiment. Besides owning the railroads, they are also in the insurance business. The insurance of the working people against accident, illness, and old age was an enormous economic experiment. In the year 1904 two and one-half million persons were insured against sickness, 18,376,000 against accident, and 13,756,000 against incapacity and old age. This insurance is for purely benevolent purposes. As there is no grafting, as no dividends on watered stock are to be paid, as there are no persons connected with the insurance company who can allot to themselves, their families, and other drones enormous salaries, surplus money is used to build sanatoriums for consumptive patients. Many patients are saved, that in America are allowed to die. What of it? That does not touch the sacred dividends. The German government operates the telegraph and telephone systems. It owns coal-mines and is a shipper of coal. By these means the Germans have prevented capital from becoming the hydrocephalic monster that it has become with us.

In the business world there is no greater power than that of making rates of interest and rates of freight. The men who wield this power control the trade and

wealth of the country. In America this power is in the hands of a very small group of men, who own the country. Government for the people?

We have a system of taxation, and a wonderful system it is. It is easier on the rich and harder on the poor than that of any other country. Men who are known to be worth many millions are assessed on one hundred thousand dollars and many of them refuse to pay the tax on that sum. Every little estate, however, in the hands of trustees for the benefit of widows and orphans, being on record, is mulcted. Government for the people?

Contractors are allowed to put up buildings which reduce the streets to air-shafts. Houses are allowed to exist that are not fit to live in. According to the "Handbook on the Prevention of Tuberculosis," there are in Manhattan over two hundred thousand and in Brooklyn over one hundred and twenty-five thousand dark interior rooms, without a window of any kind, and with no means of light or ventilation. Through the city are thousands of tenements with air-shafts less than five by five. Rooms opening on these are technically dark, and as bad as the rooms with no opening at all. These rooms are closets, holes in the wall. Houses of that construction ought to be taken down without delay. With us vested interests are more important than health and life. What do we do to cure the tuberculosis that we breed? The Society for the Prevention of Tuberculosis says:

"How inadequate is the provision for the treatment of the twenty-two thousand consumptives who, it is estimated, are now in New York outside of New York City, may be gathered from the comparison of the number of beds in use on April 1, 1905, by State cases and city cases respectively. Two thousand and forty out of the thirty thousand consumptives in New York City were being cared for in special hospitals, homes, or sanatoriums; *i. e.* there was one occupied bed for every fourteen cases. Two hundred and nineteen out of the twenty-two thousand State cases were being similarly cared for. Since of this total of 219 beds in use, 72 were for local use only in Buffalo, Rochester, and Westchester County, for the estimated 18,250 State cases outside of these three places, there were but 147 beds occupied, or one bed for every 124 cases. How far attributable to lack of proper provisions for care and segregation were these 18,250 cases and the 4,636 deaths which occurred in 1903 in those parts of this State for which these 147 beds were available?"

According to the "Handbook on the Prevention of Tuberculosis:" "We have in this country sanatoriums for the well-to-do, sanatoriums for those in moderate circumstances, but no santoriums for that large class of consumptives who are unable to pay anything. What is needed is just what has already been done in Germany with wonderful success. Each city of any size should establish its own sanatorium and look after

its own consumptive poor. It has been estimated that the amount of money that could be saved in New York, allowing a six months' residence in the sanatorium and the return of the patient to his occupation as wage-earner, as would occur in the majority of cases, would be a saving of over a million dollars per year. In Germany all classes, when they become consumptive, the prince or the pauper, enter one of the innumerable institutions."

From the "Handbook on the Prevention of Tuberculosis" we learn: "I know of one family, with five children, where every cent was scraped and saved from the push-cart earnings in the Ghetto to send the father to Germany to a sanatorium there. I am told this happens with hundreds in our Ghetto.

"There is a class of sanatoria in Europe, and especially in France, which have given the most wonderful results. I refer to what are known as the sea-coast sanatoriums for scrofulous and tuberculous children. The statistics in Germany show that fifty per cent. of these little ones leave these institutions perfectly cured. We have none in this country, and we say it to our shame. . . . On the coast of Germany, Holland, France, and Italy thousands of lives have been saved. Over here our plague-stricken children, if cared for at all, are kept in city hospitals at an expense far greater, with suffering far worse.

"There is a scarcity of hospitals and sanatorium facilities for thousands of poor consumptives who could

be cured, if only taken care of in time. Sanatoriums for consumptive adults, as well as seaside sanatoriums for scrofulous and tuberculous children, are a crying and urgent need for the majority of our large American cities. The more consumptives we cure, the more breadwinners we create, and the fewer people will become burdens to the communities. As the conditions now are, in most of our cities and towns, the majority of our consumptives are doomed to a certain and lingering death; and if they are careless and ignorant of the necessary precautions, they will infect some of their own kin and neighbours."

Germany takes good care of her consumptives, and cures eighty per cent. of them. Sanatorium treatment in Germany is possible not only for the rich. We, however, are poor, and have a government for the people. Government for the people! We have the phrase, others seem to have more of the substance.

In the Cuban War Spanish guns killed a number of our men, embalmed meat killed a much greater number; and not one of the hyenas who furnished the poisoned food was hanged. Mr. Neill and Mr. Reynolds inspected the Chicago packing-houses and found the conditions revolting. How many men, women, and children have been killed in the course of years by being fed on meat from the "jungle" will never be revealed. No one was branded a criminal for feeding jungle beef to his fellow countrymen, no one was hanged. Erasmus, speaking of adulterated food, says: "We hang men who steal

our money. These creatures really steal our money and our lives in addition, and yet go free."

Unhealthy work of women and children does profound harm to the nation. The evils of women's work are increasing. Five million women in the United States are wage-earners. England, Germany, Holland, and Austria have found protective measures a necessity for the welfare of women and children. They declare that women and children should not work in the factories at night. In New York such protective measures are declared unconstitutional. We have child labour. It is the national crime. It murders the soul of the children, if not the body. In thousands of factories and mills are children ground into dividends. One million seven hundred and fifty thousand children under fifteen years of age are in the United States engaged in gainful occupations. Twenty thousand children under twelve years of age are at work in the Southern States. Pennsylvania has forty thousand under sixteen, the greater number of them under twelve. Children eight and nine years of age are at work in the coal-mines. We destroy child life in coal-mines, in glass factories, in candy factories, in cigar factories, in sweat-shops, and in box factories. What of it? Nothing is cheaper in America than human flesh.

Is there any other civilized nation that grinds children into cash? Is there a nation of barbarians that robs children of their childhood as we do? Government for the people?

In Europe the best of all possible forms of government works about as well as in America. It seems that the best of races are not yet ripe for that best of all possible forms of government. No race ought to receive the franchise that has not somewhere, at some time, shown some capacity for the ballot.

That the enfranchisement of the negroes was an injustice, an injury inflicted on the white man, has been both asserted and denied. The white population of the South knows the truth. The sudden liberation and enfranchisement of the negro was an even greater injustice and injury inflicted on the black man. There are men, they usually pose as philanthropists, who hold that the negro's soul is the same as the white man's soul; that colour is skin deep only. The Scandinavian is a bleeched negro, and the negro a tanned Scandinavian, — an assertion implying the accusation that God committed a huge practical joke when he gave to souls essentially alike skins so various.

The truth is, that the souls of the white man, the yellow man, and the black man are as different as their bodies. Open your eyes, and recognize that this is a truism. There have been men who declared that the negro is the equal of the white man, but, as yet no one has been sufficiently demented to hold that the black man is superior to the white men. The sudden liberation and enfranchisement of the negro demanded that he should accomplish overnight what it took the white man two thousand years to accomplish. It took the

white man two thousand years to progress from slavery to free contract labour. We attempted to force the negro to cover the same distance overnight. Could the superfluity of philanthropy, which was content with nothing less than absolute liberation and enfranchisement, work otherwise than harm to the negro? And inconceivable harm it has wrought.

Before the war, the negro who assaulted a white woman would have been hanged by his fellow slaves. To-day the black brute is a local hero. Then the black man was at least a good working-tool; to-day he is as lazy as he is arrogant. If by working two days he can earn enough to live six, why should he work more than two days? The South complains of the negro's increasing laziness, his natural inclination to loll about, and of his incapacity. There is no reliance to be placed in the negro, and his untrustworthiness and unreliability are increasing every year. It is a mistake to believe that public schools and colleges will change the negro essentially. To believe that there are short cuts from barbarism to civilization is the height of folly. Neither the Tuskegee Industrial and Normal Institute nor Clark University nor seminaries nor Baptist colleges nor theological schools will in the long run prove to be such short-cuts. Christianity is no such short-cut. To the negroes, Christianity is largely a form of fetish worship. (*v.* Chapter XVI.) The name of the fetish has changed, and that is about all. This may be sufficient to transplant the worshipper to heaven, but it is not sufficient

to civilize him. In South Africa the opinion is that the Christianized Kaffirs are worse than the others. Ninety-five per cent. of the black convicts are Christianized Kaffirs. There is no short cut from savagery to civilization. Hard work as slave, as serf, as bondman, and as free man has civilized the white man, and hard work alone will civilize the black man, if the capacity to become civilized is latent in him. The capacity to imitate is in itself not civilization. The ability of the negro to copy the white man's vices is without limit, but he rarely emulates the white man's virtues.

The best that the American negro has produced is very, very little indeed. He has produced nothing that is original or creative in any sense. The best is not more than a more or less successful copy of the white man's work. Who are the negroes whose names are considered worth mentioning? Booker T. Washington, George White, Daniel Williams (the surgeon), Rev. Alexander Walters, Reverend Douglas, Henry Tanner, Paul L. Dunbar, Professor Scarborough, Professor Du Bois, and George W. Williams, who wrote a history of the negroes.

The best of the negro aristocracy would pass unnoticed as mediocre, if their skin were white. They are considered as men of consequence because they are negroes. As far as the negroes are concerned, the democratic system has broken down completely. Forty years ago the right to sell his vote was given to the negro, and he has exercised it. Never has he anywhere

used it to promote any measure for his improvement. Has the negro anywhere else shown capacity for self-government? Has he anywhere been able to legislate for his own welfare? Let us see.

Three republics exist that have been founded by liberated slaves, Hayti, Santo Domingo, and Liberia. The first two have existed as independent States more than a hundred years. In Hayti seventy per cent. of the population is black, thirty per cent. mulatto and white. In Santo Domingo forty-five per cent. of the population is black, thirty-five per cent. mulatto, and twenty per cent. white. In both of them revolutions are more common than elections. Occasionally a mule is the cause of a revolution, more often it is a bloodhound. The loss of life in these internecine frays has been appalling. It is little wonder that some, at least, of the inhabitants of the two places, are anxious for some one to come to save them from themselves. The constitutions, the institutions of these two countries are shaped after our own. The constitutions contain all the political wisdom that our own contains. Not a trace of the African spirit exists in them. They abound with liberality phrases; the equality of man, the inalienable rights that the Creator endowed all men with, among these life, liberty, and the pursuit of happiness, and all the other phrases that the French revolution brought forth live on the paper. Apparently these negroes are good statesmen, wise educators, honest politicians; in short, in everything but skin, Anglo-Saxons or Germans.

What are they in reality? They are as ignorant, as depraved, as brutal as the negroes of Central Africa. The men who had to deal with the African negroes do not speak of the negro race as a child race, for their brutality does not entitle them to that appellation which absent-minded philanthropists (so called) applied to them. The negro of Hayti and of Santo Domingo has one care only: to pour alcohol into himself, chew tobacco, rip bellies open from time to time, and keep on the good side of the medicine-man. When Santo Domingo was a colony, refinement, culture, and civilization had a home there. In course of the century, Santo Domingo, a region by nature one of the fairest and richest of the globe, has sunken from a state of comparative civilization to one of sheer savagery. And yet for the sake of liberality phrases, we do not draw the evident conclusion, that the negro of Santo Domingo belongs to a race, not only different from, but inferior to the white races.

It is a race without capacity for self-government, and therefore not entitled to self-government. Equal rights for equal men is justice, but equal rights for men that are not equal is tyranny, the tyranny of the inferior over the superior.

The negro of Hayti is, if possible, worse than the negro of Santo Domingo. His laziness, his mental inertia, his drunkenness, are extreme. They have an army there, as many generals as privates. The soldiers sell their guns to the highest bidder. A post-office

service exists. The Europeans of Hayti prefer to use the Hamburg-American line to the post-office service. The merchant sends his letters to the steamers, in order to avoid the post-office. That a clerk sells the mail-bag for as much as he can get for it, is not uncommon. If a merchant has a letter for the interior, he generally has it taken there, rather than entrusted to the Hayti mail.

In South America and in Central America we are the friends, protectors, and disseminators of vice, rottenness, and depravity. In Hayti we are, in addition, the protectors, and therefore the cause, of cannibalism. European powers are stamping out cannibalism on the most out-of-the-way islands of the Southern Sea, we suffer it at our very doors. Officially, the Roman Catholic is the religion of the Haytians, but it is the religion of their epidermis only. For many years Catholic priests have endeavoured to make them real Christians. Their self-sacrifice and devotion have met with but indifferent success. The religion in the heart of the Haytians is the Voodoo cult. It is a serious matter to displease the papaloi and the mamaloi of Vandoux. The papaloi has given him orders to procure the "goat without horns" for the next feast. The papaloi is a powerful medicine-man and human flesh is a food for the daintiest palate. He will procure the "cabrit." He will kidnap somebody's child, possibly that of his own sister. The night of the festivity has come; the black crowd has assembled; a poison has been

administered to the "goat *sans cornes*," rendering him semiconscious. He is placed in the centre of the black circle. The mamaloi (priestess) strangles him, and the papaloi (priest) cuts his head off. The blood is caught, mixed with rum, and the beasts gorge it until mad with drunkenness. Then the devils dance, and the most unnatural orgies commence.

This crazy religion is not confined to the riffraff. Toussaint, the "emperors" Dessalines, Christophe, Solon, and the presidents Salomon and Salnare were papalois. Two presidents were opposed to this religion for beasts, Goffrard and Brissord. They had a number of papalois and mamalois tried and executed. Since then nothing has been done. Such is the depravity which we suffer, and to which we therefore are accomplices. And that at our very doors.

Liberia is the third free negro republic. American philanthropists bought the territory in Africa, with the intention of transplanting freed negroes to Liberia. In 1820 a number of ships brought the first families of American negroes to Liberia, most of them from Pennsylvania and Maryland. By the year 1838 four thousand families of American negroes had been transplanted to Liberia. More followed. As long as white agents ruled the republic, there was some civilization there. The negroes, however, became unruly, expense and troubles increased, and the Americans withdrew. In 1847 Liberia was declared independent. A constitution after the pattern of our own was given it, and Liberia was

left to herself. The immigrant negroes ceased to work, did nothing to civilize the natives, added the vices of the white man to the vices of the black man, and, in a short time, civilization gave way to utter savagery.

Nowhere has the negro shown the slightest ability for self-government. He has no capacity for the ballot. Why should he have the right to the ballot? His enfranchisement in America has not educated him in citizenship. It has not taught him that rights exist for those only that respect duty.

What is to be done with our negroes? If conditions that now exist continue, nothing need be done. The problem will solve itself. The immigration of Southern mongrels is injecting more and more negro blood into our veins. The policy of expansion will bring Cuba, the West Indies, probably Mexico, into the Union, and more blood of coloured races will be surreptitiously injected into our veins by the white-Indian-negro mongrels. The Monroe Doctrine will help to inject another quantity.

As soon as the amount of blood of coloured races in our veins will be equal to the amount that flowed in the veins of the Spaniards or Portuguese when they came to America, the negro problem will have ceased to exist. There will no longer be any talk of separation of the races, of social inequality, or of disfranchisement. The prospect of a negro son-in-law will seem not at all hideous to a sub-white-melanoid Southern Senator, with muddy skin, broad face, protruding cheeks, big

ears, thick nose, and thick lips. The sub-white American girl, no longer a beauty, will be well content with a tenth, eighth, seventh, quarter, half, wholly red, black-yellow-white, or anything at all *mixtum-compositum* spouse. A worthless herd will infest the land, but "Three cheers for the red, white, and blue."

CHAPTER XXIX

CONCLUSION

THE statement has been made that a nation that has no immigration will soon deteriorate through inbreeding. This danger does not exist for any race consisting of more than ten million individuals. It is probably a very remote danger for races having less than ten million members. Promiscuous crossing destroyed many of the noblest races. The better the race, the greater the danger of degeneration through crossing. Promiscuous crossing destroyed the Hamitic and most of the Semitic races. Promiscuous crossing destroyed the Hindoos, the Egyptians, the Greeks, the Romans, and the Lombards.

No historic race was ever destroyed by inbreeding. More than that, no historic race that practised inbreeding was ever destroyed by any cause. The Jews suffered persecution, torture, martyrdom, and persisted. The Gipsies, a race that has nothing in its favour, were saved by inbreeding alone. The English are to-day the strongest of European races. They crossed with Danes, Scandinavians, and Normans; but the immigration of these people never amounted to an inundation; and, moreover, these immigrants were of pure race and

closely related to the English race. The absorption of Celts was slow. Since the Norman invasion, Germans from Germany, Holland, and Flanders, and Huguenots came to England. The number of these immigrants was never large. They were absorbed, not mongrelized. The centuries of inbreeding following the crossing made the English the strongest of the European races.

In Germany the gospel of race purity is preached and taught, and the Germans act according to its sacred laws. There are more than eighty million Germans in the German lands of Europe, — eighty million Germans, not eighty million inhabitants. This is probably the most powerful single community in existence. If they continue to remain sane, if they do not allow themselves to commence suffering from paranoia, if they do not commence emulating the nation that is anxious to assimilate Porto Ricans, Cubans, Mexicans, and others, to control two continents, the moon, and several of the fixed stars, they will soon be the greatest of races. There is no reason why a race that remains true to itself should not exist to the end of time.

Let us create a race in America that is not very much inferior to these two races. It can still be done, but not without the employment of rigorous means. Immigration must cease, for we cannot stand another drop of melanoid blood. There must be no further expansion; the blood injected by West Indian, Mexican, and South American mongrels is more vitiated and vicious than that of the Southern Europeans. The

corollary follows that the Monroe Doctrine must be discarded. A race inhabiting a small territory is incomparably more worthy than a vast mongrel herd infesting several continents. "For what is a man profited if he shall gain the whole world and lose his soul?"

That environment is of little importance to the development of a race is clearly demonstrated by the fact that when Hellenes lived in Greece, Greece was great. Since their mongrelization, Greece has produced nothing. As long as Romans existed, Rome was great; when they were mongrelized, Rome was dead. The Lombards came to Italy, and they produced the Renaissance. Their mongrelization left only an Italy. The Phœnicians produced a great civilization; it perished with them.

The same phenomenon can be observed the world over. Where a great race is, civilization flourishes; where the great race is not, the best possible environment cannot produce it.

A world language is not desirable. It is an active factor in bastardizing the people who speak it. There was a time when Greek was the world language; there was a time when Latin was the world language. Greek was a great tongue as long as it was spoken by Greeks only; but, when it was spoken the world over, it had ceased to be a great language. The same is true of the Latin tongue. An everybody's tongue is a no man's tongue. It is a language spoken by mongrels. And the mongrel is everywhere worthless.

If uniformity of the world is desirable, if eternal peace is as great a blessing as the peace fiends will have it, if bastardization of all races is a consummation devoutly to be wished, then let us continue to expand, and spread the English language all over the planet. Let us encourage immigration, and in a hundred years, another Horace, in another "*cloaca gentium*," will have reason to repeat:

> "Aetas parentum, pejor avis, tulit
> Nos nequiores mox daturos
> Progeniem vitiosiorem."

"Our parents, worse than our grandparents, have borne us more degraded, who will bring forth a still more vicious progeny."

THE END.

BIBLIOGRAPHY

AMMON, OTTO. "Die Gesellschaftsordnung und ihre natürliche Grundlage."

ANDREWS, C. C. "Brazil."

CHAMBERLAIN, HOUSTON STEWART. "Die Grundlagen des Neunzehnten Jahrhunderts."

CHANTRE, ERNEST. "Recherches anthropologiques en Egypte."

CHILD, THEODOR. "Spanish-American Republics."

CREASY, E. S. "The Fifteen Decisive Battles of the World."

DAHN, F. "Die Germanen."

DAHN, F. "Urgeschichte der germanischen und romanischen Völker."

DARWIN. "Origin of Species."

DEHN, PAUL. "Weltpolitische Neubildungen."

DRIESMANS, H. "Rasse und Milieu."

DRUMMOND. "The Ascent of Man."

ELLIS, GEORGE E. "Puritan Age and Rule."

ENCYCLOPÆDIA BRITANNICA. The corresponding articles.

FALLMERAYER, JACOB P. "Morea."

FINLAY, GEORGE. "Mediæval Greece."

FURTWÄNGLER, A., and H. L. ULRICHS. "Denkmäler griechischer und römischer Skulpturen."

GIBBON. "Decline and Fall of Rome."

GOBINEAU, A. DE. "Essai sur i' inegalite des races humaines."

GRAETZ. "Geschichte der Juden."

HALL, PRESCOTT F. "Immigration."

HASSE, ERNST. "Deutsche Politik."

HEARN, LAFCADIO. "Kokoro, Hints and Echoes of Japanese Inner Life, Gleanings in Buddha Fields."

HUGHES, RUPERT. "Contemporary American Composers."

KLEIN, W. "Geschichte der griechischen Kunst."

KNORTZ, K. "Deutsch in America."

LAMPRECHT, K. "Amerikana."

LAMPRECHT, K. "Deutsche Geschichte."
LAPOUCHE, G. VACHER DE. "L'Aryen, son rôle sociale."
LAPOUCHE, G. VACHER DE. "Les selections sociales."
LE BON, GUSTAVE. "Lois psychologiques de l'evolution des peuples."
LEFMAN, S. "Geschichte des alten Indiens."
MAYOR, JOSEPH B. "Sketch of Ancient Philosophy."
MEYER, E. H. "Mythologie der Germanen."
MICHAELIS. "Der Parthenon."
MOMMSEN. "Römische Geschichte."
RIBOT, TH. "Heredity."
SMITH, RICHMOND M. "Emigration and Immigration."
STEFFENS, LINCOLN. "The Struggle for Self-Government."
UBERWEG, FRIEDRICH. "Geschichte der Philosophie."
WEBER, ALFRED. "History of Philosophy."
WILLIAMS, MONIER. "Indian Wisdom."
WIRTH, ALBRECHT. "Volkstum und Weltmacht in der Geschichte."
WOLTMAN, LUDWIG. "Die Germanen und die Renaissance in Italien."
ZELLER, EDUARD. "Die Philosophie der Griechen."
———. The History of England.
———. The History of the United States.

INDEX

Abraham, 34
Abramitic Stock, 34
Achaeans, 63, 87
Achilles, 65, 66
Adams, John, 232
Aden, 205
Adriatic Sea, 135
Aeschylus, 64, 75
Afghanists, 53
Africa, 8, 21, 23, 26, 45, 99, 206, 207, 209, 253, 321, 346
  Central, negroes of, 344
  South, 205, 206, 342
African, 27, 29, 99, 110, 147, 148, 344
Africans, 40, 102
Agamemnon, 63, 65
Agassiz, Louis, 7, 154, 155
Aias, 65
Aix la Chapelle, 102
Alanes, 89, 107
Albanian, 93
Albanians, 91, 92, 111
Alcaeos, 69, 264
Alcimus, 38
Alcinous, 33
Alexander (Roman Emperor), 104
Alexander the Great, 14, 24, 25, 39, 64, 73, 76, 85, 87, 88
Alexandria, 76, 104
Alfred, 195, 196
Allemanni, 101
Amazon valley, 153, 154, 157
America, 44, 45, 165, 166, 170, 171, 172, 173, 175, 176, 177, 178, 203, 204, 205, 206, 257, 264, 278, 280, 283, 292, 293, 298, 300, 301, 303, 304, 319, 322, 323, 326, 327, 330, 334, 335, 339, 340, 347, 350
  Anglo-Saxons in, 213-247
  Immigration to, 224-229
  Immigration: who in, 248-279
American, 167, 168, 169, 176, 204, 235, 236, 241, 242, 259, 271, 277, 281, 282, 283, 292, 299, 323, 326, 327, 332, 338, 346, 347
  Composers and musicians, 305-306
  Historians, 303
  Inventors, 307
  Names in Hall of Fame, 308-309
  Names famous in literature, 304
  Negro, The, 331-348
  Painters, 307
  Revolution, 93
  Spaniel, the, 148
Americans, 11, 150, 156, 171, 173, 193, 225, 232, 234, 237, 243, 256, 261, 263, 274, 276, 277, 329, 332, 346
  Famous, names of, 301-309
  Supra-, 149
Amos, 36
Anacreon, 69
Anaxagoras, 79
Anaximender, 77
Andrews, C. C., 8, 153, 155, 156, 157, 163
Andromache, 65
Angles, 107, 189
Anglo-Saxon, 125, 262, 263, 276, 299, 300, 301, 302, 307,

308, 309, 317, 318, 319, 327
American, 300
Anglo-Saxons, 112, 142, 257, 263, 264, 318, 343
And Germans, 294-298
In America, The, 213-247
The, 180-212
Anglo Yahoo, the, development of, 327-328
Anguilla, 206
Annam, 169
Antes, 89
Antigua, 206
Antiochus, 38
Antiochus, Epiphanes, 98
Eupator, 99
Antonius, 101
Aphasia — case noted, 133
Arabia, 19, 22, 45
Arabian, 102, 148
Arabians, 101
Arabic, 55, 92
Arabs, 79, 226
Arados, 24
Aramaic, 14, 15
Araucanian Indians, 160
Archer, William, 277
Archermos, 69
Argentina, 159-160
Mongrel of, 161
Argentinian, 159
Argentinians, 161, 164
Aristarchus, 78
Aristotle, 27, 75, 77, 82, 83, 84, 280
Ariya, 48
Ariya Kitra, 48
Armada, The, 201-203
Arnold, Matthew, 66, 180
Artaxerxes III, 32
Arya, 47, 48, 54
Aryabata, 58
Aryan, 7, 30, 40, 47, 48, 49, 54, 57, 62, 63, 185
Aryans, 15, 22, 40, 47, 48, 49, 54, 57, 278
Aryavarta, 277
Asbad, 101
Asia, 90, 253, 321
Central, 29
East, 175
Semi-, 156
Western, 98
Asianized, 88
Asia Minor, 16, 37, 62, 68, 87, 88, 264
Asiatic, 29, 104, 110
Turkey, 45
Asiatics, 40, 110, 176
Hellenized, 92
Assyria, 13, 15, 36, 64
Assyrian, 67
Empire, 13-15
Assyrians, 13, 15, 24, 39
Astarte, 27
Athenians, 64, 71, 129
Athens, 65, 70, 76, 85, 86, 89
Atlantic, 13, 26
Islands of the, 253
Attila, 88
Augustus, 100, 121, 130, 180, 188, 324
Australia, 175, 205, 209, 253, 255
Austria, 132, 139, 140, 141, 339
Austrian, 143
Poles, 131, 132
Austrians, 135
Austro-Hungary, 143, 145, 251, 252, 254, 265, 300, 321, 322
Languages recognized in, 144
List of German poets of, 265
Auttun, 107
Avares, 90

Baal, 27
Babylon, 12, 13, 14
Babylonian, 36
Bach family, The, 126, 127
Bahama Islands, 205, 206
Bajan-Chan, 90
Balcanaks, 93, 321
Balearic Islands, 26
Balkan States, 208
Baltic Sea, 135
Barbadoes, 206
Barbuda, 206
Basilicus, 89
Batavian Revolution, 93
Batavians, 107, 192

Thermopylæ, 70
Bavaria, 135, 180
Bavarians, 113, 136
Bayeux, 107
Behring, 172
Belgium, 137, 139, 140, 208, 252, 321
Belisarius, 101
Benevento, 117
Benjamin, 35
Berkeley, 210
Berlin, 74, 114, 131, 267
Bhavabhuti, 60
Bigelow, Mr., 289
Bismarck, 281
Blanco, Guzman, 151
Bley, Fritz, 146
Boer War, 139, 140, 206
Boers, 139, 206, 207
Bohemia, 140, 142
Boston, 216, 233
Botany Bay, 205
Bourget, Paul, 292
Bradford, William, 214, 216, 217
Brahma, 51
Brahmanas, 48
Brahmanism, 52, 53, 54, 55
Brahmin, 50, 51, 58
Brahminical, 50, 51, 53, 56
Brahmins, 48, 49, 50, 51, 55
Brazil, 7, 8, 140, 153, 155, 156, 175, 327,
  Mongrel of, 161
Brazilians, 153, 156, 158, 161, 164
Buddhism, 41, 52, 53, 54
Buddhists, 53
Buenos Ayres, 159
Bulgarians, 89, 90, 92
  The, 89
Burbank, Mr. Luther, 279
Burgundians, 107, 113
Burmah, 169
Burmeister, 8
Byzantine, The, 94, 95
  Emperors, 101
  Empire, 91
  Greeks, 92
Byzantium, 102

Cæsar, 100, 101, 180
Calabrians, 111
Calamis, 69
California, 173, 229-231, 323
Californians, 173
Call, Mr. Henry L., 286-287
Calvin, 219
Cambridge, 216
Canaan, 24
Canada, 165, 251, 327, 331, 332
Canary Islands, 21
Canning, 208
Cape Colony, 140
Cappadocians, 100, 101, 109
Caracalla, 76, 102, 103, 104
Carinthia, 140, 142
Carlyle, 199, 200
Carthage, 20, 21, 23, 24, 26, 27, 28, 98, 99, 292
Carthaginian, 99
Carthaginians, The, 26-28, 70

Carver, John, 214, 216
Catherine, 141
Cato, 28
Caucasians, 169
Caucasus, 22
Celtic, 194, 195, 275
Celts, 6, 193, 194, 195, 200, 296, 350
Central Africa, Negroes of, 344,
America, 149, 152, 206, 253, 321, 345; Mongrels of, 163
Asia, 29
Cerialis, 193
Ceylon, 205
Chaldea, 12, 13, 14, 264
Assyria, 22
North, 22
Chaldean, 20
Chaldeans, The, 12-18, 29
Chamberlain, Houston Stewart, 28, 44, 96, 97, 108, 114, 123, 163
Chandala, 52, 53
Chandalas, 52, 54
Channing, 209
Chantre, Ernest, 30, 33
Chapman, 298
Charles the Great, 112
Chartres, 107
Chattuari, 180
Chaucii, 180, 190
Cheruscans, 181, 186
Cherusci, 180, 189
Child, Theodor, 163
Chili, 160-162, 208
Chilians, 158
China, 45, 168-172, 173, 174, 175, 251, 253, 278, 321
Chinamen, 278
Chinese, 41, 157, 168-172, 173, 174, 175, 176, 323
In California, 229-231, 250
Chios, 69
Christian, 41, 56, 147, 175
Christianity, 40, 41, 57, 82, 147, 169, 341
Christians, 40, 41, 64, 92
Cicero, 279
Cisalpine Gaul, 99
Civil War, The, 224, 236-239
Free States in, 236
Leaders in, 237, 303
Slave States in, 236-237
Claudian, 191
Clermont, 107
Coleridge, Chief Justice, 242
Colorado, 269, 270
Compayré, 243
Compound, White-negro-Indian, 157
Confucius, 40
Constance, 107
Constantine, 102
Constantinople, 91 113
Copernicus, 77, 78
Corea, 169, 174
Corean, 323
Coreans, 41
Corinth, 88, 89
Gulf of, 89
Corsica, 21
Costa Rica, 158, 159
Creasy, E. C., 189, 203
Croatians, 265, 322
Cromwell, 203
Crooker, Joseph, 242
Cshatriya, 48, 50, 51, 52
Cshatriyas, 48, 49
Cuba, 149, 164, 321, 347
Mongrels of, 163
Semi-whites of, 11
Cuban, 149
War, 338
Cubans, 149, 329, 350
Cyprus, 205
Cyrenaica, 26
Cyrus, 36
Czechs, 140, 142, 144, 322

Dane, 140
Danes, 140, 196, 329, 349
Dane Alighieri, 119
Danube, 90, 184
Darius, 48, 87
Darwin, Charles, 2, 3, 4, 8, 146, 209, 255, 325
Dasyu, 47, 48, 55
Dasyus, 47, 48
De Kalb, 241
De Tocqueville, 280

Demerara, 140
Democritus, 79
Denmark, 135, 251, 252, 321, 322
Diaz, 150, 151, 152
Diocletianopolis, 89
Diocletian, 102, 105
Diomedes, 65
Dion, Cassius, 185
Dominica, 206
Dorians, 67
Drusus, 185, 189-190
Dutch, 137, 138, 139, 153, 175, 178, 193, 201, 214, 217, 226, 297
  Platt-, 137
Dutchmen, 139, 224

East, The, 98
Eastern Empire, The, 91, 101
Edomites, 34
Edward II, 199
Egypt, 20, 22, 29, 30, 31, 32, 34, 37, 42, 44, 63, 64, 88, 99, 147, 192, 205, 264
  Lower, 29
  Mulattoes of, 9
  Upper, 29
Egyptian, 20, 22, 29, 31, 32, 67, 147
Egyptians, The, 29-33, 34, 57, 88, 91, 101, 349
Elagabalus, 104
Elbe, 185
Eliakim, 38
Eliot, President, 275
Elizabeth, 201
Emerson, 220, 263
Empedocles, 79
England, 19, 42, 74, 122, 140, 153, 165, 166, 169, 178, 179, 180, 181, 189, 192, 193, 194, 195, 196, 197, 198-212, 213, 214, 217, 221, 223, 225, 227, 231, 252, 257, 258, 292, 295, 297, 300, 327, 339, 350
  And the Colonies, 231-234
English, 53, 54, 150, 152, 159, 160, 161, 168, 171, 175, 178, 179, 180, 183, 189, 193, 194, 195, 196, 197, 198-212, 213, 217, 221, 256, 257, 260, 262, 296, 297, 298, 318, 327, 329, 349, 350, 352
  Jews, 219
Englishmen, 160, 164, 215, 220, 221, 262
Erasmus, 338-339
Erech, 12
Erythrean Sea. See Persian Gulf
Essequibo, 140
Ethiopia, 12, 32
Etruria, 97
Etruscan, 97
Etruscans, 97
Euphrates, The, 130
Euripides, 75, 76
Europe, 62, 90, 92, 135, 159, 165, 170, 171, 172, 175, 180, 185, 189, 204, 205, 206, 227, 251, 280, 337, 340
  Central, 140, 145, 158, 166
  Eastern, 45
  Northern, 180, 272, 276, 284, 289
  Southern, 276
  Southeastern, 143, 156, 278
  Western, 169
European, 165, 166, 168, 204, 226, 227, 231, 232, 276, 284, 300, 329, 345, 349, 350
  Greece, 62
Europeans, 152, 165, 170, 171, 226, 277, 322, 323
  Pan-, 184
  South, 228, 323, 350
Evagrius, 90

Fagute, 281
Fallmerayer, Jacob P., 95, 96
Families of painters, 126
Finlay, George, 129
Finns, 40, 322
Flavian, 101, 102
Flanders, 135, 137, 139, 350
Flemings, 137
Flemish, 137, 139
Florence, 115, 116, 118, 119
Florida, 206
Fox, Mr., 298

France, 74, 140, 153, 166, 179, 208, 251, 252, 259, 280, 292, 321, 332, 337
Frankish, 91
Franks, 92, 107, 112, 113, 114, 116
French, 53, 130, 131, 132, 140, 148, 213, 227, 257, 259, 280, 300, 319, 343
  Canadians, 282
Frenchmen, 110, 140, 164, 224
Frey, General, 174
Friaul, 117
Frisian, 196
Frisians, 196
Frisii, 181, 192
Fuller, Samuel, 216

Galicia, 140
Galilean, 38
Galileans, 38, 39, 40
Galilee, 38, 39, 40
Galton, 126
Gannask, 191
Gaul, 21, 26, 130, 185, 191, 192
  Cisalpine, 99
Gauls, 98, 101, 185
Gautama Sacyamuni, 41, 52
Genoa, 116
Gepidae, 89
German, 42, 101, 106, 107, 108, 114, 115, 121, 131, 148, 156, 161, 176, 180, 184-189, 224, 256, 257, 260, 261, 263, 265, 296, 297, 298, 299, 300, 301, 302, 303, 304, 306, 307, 308, 309, 316, 317, 323, 327, 332, 333, 334
  Americans, The, 134, 241, 244, 263, 298, 299-320
  Frankish, 91
  In German Lands, 350
  Jews, 132
  Lands, Race Problems in, 135, 146
  Painters, 307-308
  Poles, 131
Germanic, 117, 121, 258, 259
Germanized, 121, 131
Germans, 6, 17, 40, 101, 106, 107, 116, 130, 131, 132, 150, 156, 159, 160, 161, 164, 181, 182, 183, 184-189, 224, 225, 241, 257, 264, 294-298, 299, 300, 301, 303, 304, 307, 308, 309, 317, 318, 319, 329, 334, 343, 350
Germany, 42, 74, 115, 122, 131, 132, 135-146, 148, 156, 165, 166, 178, 179, 184-189, 200, 216, 251, 257, 292, 295, 297, 299, 303, 304, 308, 317, 318, 321, 322, 323, 327, 332, 336, 337, 338, 339, 550
Geta, 103
Ghenghis Khan, 176
Gibbon, 95, 104, 105, 108, 129
Gibraltar, 205
Gilbert, 204
Gildas, 194
Gipsies, The, 45-46, 265, 349
Giulini, Passerini and, 118, 122
Göbel, Professor Julius, 318
Gobineau, A., Comte de, 28, 29, 33, 61, 96, 108, 123
Goltz, Von der, 166
Göthe, 60, 67, 125, 143, 148, 209, 265, 279, 296
Goth, 101, 129
Gothic, 74, 114, 129, 147, 148
  War, 101
Goths, 42, 88, 106, 107, 112, 113, 114, 116, 117, 129
Gould, Dr. E. R., 285-286
Graeculi, 85
Graeculus, 94
Graetz, 44
Grandprey, Colonel, 170
Great Britain, 213, 251, 321, 322, 332
Grecian, 68
Greece, 20, 44, 62, 65, 84, 85, 98, 169, 192, 208, 257, 264, 322, 351
Greek, 22, 32, 38, 63, 64, 68, 69, 70, 73, 74, 75, 76, 79, 84, 85, 104, 105, 106, 117, 130, 134, 181, 208, 264, 351
  Jewish, 38
Greeks, 30, 32, 39, 46, 62, 63, 64,

67, 68, 70, 72, 76, 86-96, 110, 129, 130, 264, 349, 351
Of modern Greece, 85
Grenada, 206
Guiana, 205, 206
Guinea, 21, 226

Half-breeds, White-Indian, 7
Hamburg, 267
Hamite, 7
Hamites, 22, 29
In India, The, 10-11
Hamitic, 11, 14, 22, 25, 30, 349
Race, 10, 12, 20, 29
Semitic people, 7
Hanover, 180
Hansa, The, 193, 200, 299, 303
Hapsburgs, The, 136
Hart, Sir Robert, 174
Hasse, Ernest, 146
Hasting, 196
Hayti, 343, 344, 345
Europeans of, 345
Negro of, 344
Haytians, The, 41
Religion of, 345-346
Hector, 65
Hecuba, 65
Helen, 65
Hellas, 62-85, 88, 89, 90, 264, 292
Hellenes, 22, 62, 70, 85, 91, 93, 351
Hellenic, 62, 64, 70, 73, 78, 85, 87, 88, 89, 90, 92
Hellenized, 38, 88, 91
Hellenization, 38
Hengist, 181, 192, 193
Henry VIII, 201, 204
Heraclitus, 79
Herder, 126
Herman, 186-190, 192, 193, 194, 201, 204
Herodotus, 15, 20, 264
Herulians, 89
Hesiod, 82
Hindoo, 29, 41, 277, 278
Hindoos, The, 10, 22, 29, 30, 41, 44, 46, 47-61, 349
Caste system of, 15
Hipparchus, 78
Hippocrates, 76
Hiram, King, 38
Hoar, Senator, 272
Hohenstaufen, 120
Hohenstaufens, The, 110
Holland, 135, 137, 139, 140, 178, 180, 205, 208, 214, 252, 337, 339, 350
Homer, 62, 64, 65, 66, 75, 82, 93, 135, 181, 264
Honkong, 205
Horace, 97, 324, 351
Hore, 204
Horsa, 181, 192, 193
Hottentot, 125, 294
Howland, John, 216
Huguenots, 130, 131, 350
Hughes, Mr. Rupert, 305-306, 320
Humboldt, A. von, 8, 152
Hungary, 16, 140, 225, 276
Semi-whites of, 11
Huns, The, 17, 88, 89, 90, 92, 185
Hunsiker, Professor, 146
Huxley, 209, 210
Hybrid, The, rare in nature, 1-4
Hydra, 93
Hyksos, 30

Iberia, 149
Iberian, 147
Iberians, 98, 148
Ictinos, 71
Illyrians, 89, 91
Immigration: Anglo-Saxons and Germans, 294-298
Economic effects of present, 284-293
Men or the balance sheet, 280-293
The German Americans, 299-320
The Pan-European in America, 321-330
To America, 224-229
Who in America, 248-279
India, 10, 45, 47, 49, 50, 51, 53, 54, 55, 56, 175, 205, 208

Indian, 85, 150, 323
Ocean, 13, 20, 171
Indians, 41, 149, 150, 152, 155, 157, 160, 250, 263
Indo-Europeans, 157
Indra, 47, 48, 54
Indus, The, 88
Ireland, 193, 199, 204, 251, 252, 292, 321, 322, 332
Irene, The Empress, 91
Irish, 148, 203, 241, 257, 319
Ishmaelites, 34
Isis, 104
Islam, 41
Israel, 35, 36, 39
Israelites, 35, 36
Italian, 97, 102, 116, 116, 122, 140, 173
Architects, 118
Painters, 119
Poets, 119-120
Renaissance, The, 109, 114, 121, 122
Sculptors, 118
Troubadours, 119
Italians, 91, 101, 122, 140, 282, 322
Of the North, 123, 131
Of the South, 123, 131, 147
Italiots, 113, 121, 123, 181
Italoi, The, 92
Italy, 89, 97, 98, 122, 130, 140, 251, 252, 254, 321, 322, 337, 351
Central, 98
Lombards in, 112-133
Lower, 110
Northern, 107, 109, 115, 123
Southern, 100, 109, 110, 120, 147, 265, 322
Upper, 112

Jamaica, 205, 206
James, King, 213, 214
Jamestown, 221
Japan, 169, 170, 172-175, 179, 205, 208, 230, 321
Siamese, 175
Japanese, 41, 169, 171, 172-175, 176, 177, 230, 250
Jason, 38
Jefferson, 221, 222, 263
Jehovah, 35, 39
Jeutsch, Karl, 146
Jerusalem, 35, 36, 37, 41
Jesus, 38, 40
Jews, The, 7, 17, 22, 34-44, 45, 61, 91, 132, 173, 241, 257, 322, 349
German, 132
Jewish, 34, 35, 36, 37, 38, 39, 40, 42, 260
Essayists, 43
Musicians, 43
Novelists, 43
Painters, 43
Poets, 42-43
Scientists, 43
Sculptors, 43
John, King, 199
Jokai, Maurus, 144, 246
Jones, Paul, 235
Jonizu, Professor, 175
Joshua, 38
Judah, 35, 36, 37, 39
Judaism, 34, 36, 38
Judas Maccabaeus, 38
Julian, 103
Julius Africanus, 32
Justinian, 90, 130
Justinus I, 89
Jutes, 107
Juvenal, 32

Kaffirs, 342
Kaiechos, 32
Kalidasa, 55, 60
Kallicrates, 71
Kant, Immanuel, 146, 209, 298
Kapp, Mr. Friedrich, 283
Karians, 21
Karl the Great, 107, 122
Katyayana, 58
Kephisodotos, 72
King of Assyria, 39
The Franks and Lombards, 112
Tyre, 38
Kitasato, Dr., 172
Klopstock, 187

Knortz, Professor Karl, 309, 312-313, 314-316, 320
Koch, 172
Konoye, Prince, 174

Ladinos, 152
Lafayette, 241
Lamprecht, Professor Karl, 307, 309-311, 320
Lapouche, De, 19
Larsa, 12
Latin, 116, 117, 118, 130, 193, 194, 198, 263, 351
  America, 251
  Semi-, 197
Latinized, 114, 197
Latins, 6, 97, 110, 138, 213, 241, 254, 255, 275, 282
Le Mans, 107
Lechford, 220
Leochares, 73
Leonidas, 69
Lepsius, 29
Leroy-Beaulieu, Paul, 171
Leyden, 214, 217
Liberia, 346-347
Liegnitz, 176
Lindsay, Ronald C., 277
Lithuanians, 140, 141, 322
Litta, Pompeo, 118, 122
Liutprand, 113
Livingstone, 8, 209
Livonians, 140, 141, 322
Lodge, Senator, 254
Lombards, 35, 101, 107, 109, 349, 351
  In Italy, The, 112-123, 194
Lombardy, 113, 117
London, 74, 114, 215, 267
Longobardi, The, 112
Lopez I, 151
Lopez II, 151
Lotharingians, 113
Low German, 137
Luther, 200, 201, 209, 219, 320
Lybians, 26
Lydians, 21, 101
Lysippus, 73

Macedonia, 87, 98
Macedonians, 39, 86, 87
Macrinus, 104
Madison, 222
Magna Græca, 98
Magyar, 144, 246, 261
Magyars, 11, 16, 17, 40, 140, 144, 225, 246, 265, 276, 278, 282, 322
Maier, 71
Malayans, 41
Malta, 26, 205
Manasseh, 37
Manchuria, 172
Mang-Tse, 169
Marshall, 222
Martialis, 104
Massachusetts, 216, 220, 221, 222, 233, 234, 237
Maurice, Prince of Nassau, 153
Maximin, 104
Mazari, 91, 92
McClellan, Mr., 267
McCullagh, 86
Mechanidas, 87
Medes, The, 15, 16, 22, 87
Mediterranean, 20, 90
  Eastern, 98
Melkart, 24
Memnon, 32
Memphis, 30, 264
Menander, 90
Mendelssohn, 44
Menelaus, 38, 65
Mestizos, 149
Mexican, 150
Mexicans, 150-152, 329, 350
Mexico, 149, 150-152, 165, 253, 265, 321, 322, 323, 347
  Mongrels of, 163
  Semi-whites of, 11
Mikado, The, 177
Milan, 102, 116
Milman, 44
Milton, 220
Miriam, 40
Mithra, 104
Mlekha, 50, 51
Mohammed II, 92
Mohammedans, 45
Moloch, 27

Monahem, 38
Mongol, 166
Mongolian, 231
Mongols, 41, 53
Mongrel, Mongrels, 14, 15, 57, 61, 87, 111, 112, 113, 114, 121, 122, 150, 158, 161, 163, 260, 277
American, 147, 148
Aryan - Hamitic - Semitic-Egyptian - Negroid, 87
Brahminical, 56
Eastern, 40, 42, 186
Egyptian, 32, 103
German-Slavic, 131
German speaking, 131, 142
Greek, 96, 98
Greek speaking, 87, 88
Greek speaking tri-Continental, 91
Hamitic - Semitic - Aryan-Turanian, 14
Hamitic - Semitic - Greek-Egyptian-Negroid, 92
Hamitic-Semitic-Negroid, 98
Hamitic-Semitic-Turanian, 16
Hunnic - Slavic - Wallachian, 144
Iberian - Gothic - Arabian - Negro, 149
Iberian - Gothic - Moorish - African, 147
In History, The, 5-9
In Nature, The, 1-4
Mexican, 350
Of Argentina, 161
Of Brazil, 161
Of Central America, 163
Of Cuba, 163
Pan-European in Rome, 97-108
Pan-White, 31
Pan-World, 163
Phœnician - Chaldean - Egyptian - Negro - Greek, 25
Post-Carthaginian, 27, 28
Post-Hellenic, 77, 84, 181
Post - Hellenic - tri - Continental, 78
Post Hindoo, 55, 57
Post Roman, 103, 112, 181, 324
Roman herd, 101
Slavic, 181
Slavic-Hunnish, 229
South American, 147-163, 329, 350
South European, 329-330
Spanish-Indian-Negro, 152
Spanish-Negro, 149
Tri-Continental, 76
West Indian, 350
White-Indian, 150
White-Indian-Negro, 347
Yellow-black-white, 47
Monroe Doctrine, The, 158, 164-168, 347, 351
Moors, 148
Morea, 91, 95
Moscow, 176
Moses, 34
Mozart, 127
Müller, K. O., 63
Mummius, 88
Mycenae, 62, 63, 64
Mycenaic, 63, 65, 67
Myron, 70

Nabert, H., 146
Nabis, 87
Nadir Shah, 53
Naples, 92, 109
Napoleon, 259, 280
Nebuchadnezzar, 14, 36
Negroes, 250
American, The, 331-348
Noted, Names of, 342
Nehemiah, 37
Neill, Mr., 338
Nekht-Nebf, King, 32
Nestor, 65
Netherlands, The, 136, 137, 138, 139, 140, 251, 300, 321
New England, 219, 226, 276, 282, 327
New Germany, 327
New York, 266, 267, 287, 289, 292, 331, 332, 333, 336, 337, 339
New Zealand, 205, 209

Nicephoras, The Emperor, 113
Nietzsche, 84
Nile, 29
Nineveh, 16
Nipur, 12
Nomads, 26
Norman, 120, 122, 350
  Suabian, 120
Normandy, 196, 198
Normans, 101, 109, 110, 114, 119, 120, 296, 349
  The, 196-199
North, The, 101, 105, 140, 180
North America, 159, 221
North American, 213
North Borneo, 205
North Sea, 135, 190, 191
Norway, 251, 252, 281, 321, 322
Norwegians, 280, 281
Numidians, 101

Ophir. See Sofola
Opium War, The, 169, 178
Osmanli, The, 96
Ostro-Goths, 89, 101
Otho the Bavarian, 208
Otis, James, 232

Pacific, The, 45, 171, 175, 176, 247
Palcologi, The, 94
Palestine, 34, 38, 39
Pampas, The, 159
Panama Canal, The, 205
Panini, 57, 58
Pannonian, 102
Paraguay, 151, 158, 159, 327
  Mongrel of, 161
Paraguayan, 158
Paraguayans, 158, 159
Paris, 74, 102, 140
Parker, 209
Parthians, The, 101
Passerini, L., 118, 122
  And Giulini, 118, 122
Patanjali, 58
Patras, 91
Pavia, 117
Pelasgians, 62
Peloponnesus, 90, 91, 92
Peloponnesians, 91
Pene-Siefert, 171
Pennsylvania, 224, 269, 339, 346
Pergamum, 98
Pericles, 65, 70, 85, 87
Persia, 45
Persian, 70
  Gulf, 10, 20
  Wars, Time of, 69
Persians, 53, 87, 88, 226
Persians, The, 15, 16, 22, 69, 70
Pertinax, 103
Peru, 157-158, 327
  Mongrel of, 161
Peruvians, 158, 161, 164
Petõfi, 144, 246
Petras, 90
Petzet, Charles, 146
Phacacians, 33
Pharaoh-Necho, 21
Pheidias, 65, 70, 71, 72
Philip II, 201
Philistines, 35
Phœnicia, 20, 21, 22, 23, 26, 63
  History of, 19
Phœnician, 20, 21, 24, 26
Phœnicians, The, 19-25, 77, 110, 351
  Lybio-, 26, 27
Phrygia, 22
Picts, The, 193
Pilgrims, The, 214-217
  Compact of, 215
Pillars of Hercules, 88, 130
Pindar, 75, 279
Pisa, 116
Pisidians, 21
Plato, 77, 80, 81, 82, 83, 84, 266
Plymouth, 216, 217
Poitiers, 107
Poland, 90
Pole, 78
Poles, 78, 132, 140, 141, 322
  Russian, 131, 132
Polish, 131, 141
  -Speaking Mongrel, 131
Polybius, 99
Polyclitus, 72
Poros, 93

Porto Ricans, 350
Rico, 321
Portugack, 148
Portugal, 4, 148, 153, 208, 321, 327
Semi-whites of, 11
Portuguese, 53, 148, 155, 226, 347
Post Graeco-Roman Empire, 37
Hellenic Philosophers, 85
Hindoos, 260
Roman herd, 101, 102, 103, 104, 107
Romans, 260, 262
Praxiteles, 72, 73
Priam, 65
Procopius, 89, 90, 101
Prunser Bey, 9
Prussia, 131, 135, 137, 203, 258
Poles of, 131
Ptah-hotep, 32
Ptolemies, 38
Ptolemy, 78
Punic, 26, 98, 110
Puritans, The, 216-221, 222
Pythagoras, 77, 79, 82, 264

Race, Absorbent capacity of every, limited, 6, 224
Races, 7
Northern, 255
Yellow, The, 168-179
Raleigh, 204
Randolph, Peyton, 234
Ranke, 201
Ravenna, 102, 117
Rawlinson, Sir Henry, 10, 12, 29
Rakshasas, 47
Rennes, 107
Reuter, 137
Reynolds, Mr., 338
Rhine, 184, 190, 192
Rhodes, 98
Ribot, Th., 9, 94, 96, 125, 134
Richthofen, 171
Riga, 135
Rio-Negro, 154
Robinson, John, 214, 217
Roman, 28, 44, 54, 85, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 109, 110, 112, 113, 116, 118, 121, 130, 180, 185, 186, 187, 188, 189, 190, 191, 192, 197, 256, 258, 324
Anti-, 115
Empire, 108, 116
Post-, The, 106, 115, 121, 122
Romans, 38, 44, 46, 88, 98, 99, 100, 101, 102, 107, 113, 115, 116, 121, 180, 184, 185, 186, 187, 188, 190, 191, 192, 194, 258, 262, 263, 349, 351
Virgil, Horace, Livius, etc., not, 102
Rome, 28, 35, 42, 44, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 114, 115, 130, 169, 180, 184, 185, 186, 188, 190, 193, 194, 208, 257, 260, 261, 265, 271, 293, 324, 326, 351
Pan-European Mongrel in, 97-108
Roumanians, 17, 140, 144
Russia, 17, 41, 42, 132, 172, 176, 251, 253, 254, 270, 300, 321, 322, 323
Russians, 227, 322
Ruthenians, 140, 322

St. Croix, 206
St. Lucia, 206
Sabines, 97
Salem, 216, 233
Salter, 2
Samaria, 36, 37
Samaritan, 37
Samaritans, 36, 37
Samson-Himmelstjerna, 174
San Francisco, 274
Sanscrit, 54, 57, 61
Santo Domingo, 149, 164, 343, 344
Saracens, 110, 185
Sarasvati, 55
Sappho, 69, 264
Sardinia, 21, 26, 99
Sargon, 36
Saul, 35
Saxon, 180, 186, 189, 191-196,

200, 201, 213, 220, 231, 234, 235, 236, 238, 247
Saxons, 107, 113, 136, 180, 181, 185, 189, 191-196, 197, 199, 204, 210, 225, 236, 237, 246
Saxony, 135
Scandinavian, 196, 261, 340
American, 299
Scandinavians, 6, 241, 349
Schiller, 265
Schleswig, 191
Schopenhauer, 85
Schubert, 127
Schultheiss, Dr. Fr. Guntram, 146
Schurz, Carl, 241, 245
Scotland, 199-200, 252
Scots, The, 193, 200
Scottish, 199, 200
Scrooby, 214
Seabright, Sir J., 325
Semite, 7
Semites, 16
Semitic, 13, 21, 22, 110, 349
Semi-, language, 23
Servetus, 219
Servians, 140
Severus, Septimius, 103
Shakespeare, 65, 66, 67, 209, 296, 318
Shelley, 66, 76
Shiga, Dr., 112
Siam, 169, 175
Siberia, 45
Sicilian Troubadours, 119
Sicilians, 92, 123, 322
Sicily, 21, 26, 92, 98, 99, 100, 109-111, 120, 122
Greeks of, 70
Sidon, 22, 23, 24
Sienna, 115
Simonides, 69
Simon Tharsi, 39
Singapore, 205
Sirmium, 102
Skopos, 72
Slav, 144
Slavic names, List of, 90
Slavonians, 89, 91
Slavs, 89, 90, 92, 132, 138, 169, 241, 254, 255, 275, 282, 296
East, 323
Sarmatic, 89
South, 144
The, 6, 17, 90
Slovenians, 140, 141, 142, 265, 322
Slovaks, Slowacks, 140, 143, 265, 322
Smith, John, 213
Socotra, 205
Socrates, 79, 80, 81, 82
Sofola, 21
Solomon, 35, 38, 39
Sophocles, 64, 75
South Africa, 205, 206, 342
South America, 8, 104, 147, 149, 153, 155, 156, 157, 158, 161, 162, 163, 164, 165, 166, 175, 176, 206, 208, 226, 253, 265, 321, 327, 329, 345
Mongrels of, 163
Mulattoes of, 8
Semi-whites of, 11
"Yankees" of, 160
South American, 96, 157, 160, 164, 166, 269, 299, 329
Herds, 208
Mongrel, 147-163, 350
Republics, 85
South Americans, 152 159, 161, 162, 163, 322, 323
South Italian Norman architects, 120
Spain, 21, 26, 42, 45, 91, 96, 98, 99, 130, 132, 147, 148, 160, 192, 201, 208, 253, 321, 327
Spaniard, 147, 148
Spaniards, 92, 102, 148, 157, 160, 213, 347
Spanish, 132, 148, 151
Spalatro, 105
Sparta, 85, 86
Spencer, 210
Spoleto, 117
Standish, Miles, 216
Steffens, Lincoln, 269, 280, 287
Steuben, 241
Styria, 140

Suabian, 122
  Hohenstaufen, 120
Suabians, 109, 110, 113, 119, 120, 225
Sudra, 49, 50, 51, 278
Sudras, 51
Suetonius, 188
Suevians, 107
Suevic, 180
Suez Canal, The, 205
Suli, 93
Sulla, 99
Sultan of Ghasna, 53
Sweden, 251, 252, 321, 322
Swedes, 40, 224, 329
Swiss, 135
Switzerland, 136, 138, 140, 152, 164, 251, 252, 267, 300, 321, 327
Syria, 37, 42, 98, 185
Syrian, 19, 20, 24, 30
Syrians, 100, 101, 109

Tacitus, 112, 190
Talleyrand, 281
Tartars, 41, 176
Teuton, 121
Teutonic, 67, 74, 79, 109, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 181-185, 189, 190, 193, 194, 195, 196, 197, 198, 199, 200, 201, 203, 208, 209, 216, 221, 228, 235, 246, 259, 275, 296, 319, 326
  Architects, 117
  Stock, Men of the, 78
Teutons, 107, 115, 118, 181-185, 189, 200, 221, 256
Texas, 236
Thales of Miletus, 77, 264
Thebes, 32, 89
Theodor Palcologos, 91
Theodoric, 106, 117
Thermopylae, 70, 89
Thersites, 65
Thessalians, 101
Thibet, 169
Thomas of Aquinas, 119, 120, 121
Thorndike, Professor, 275
Thrace, 89
Thucydides, 62
Tiberius, 100, 185
Timour, 176
Toscana, 113
Totila, 101
Trinidad, 205, 206
Tshacones, 91
Tshang-Ki-Tong, 168
Turanian, 13
Türk, Karl, 146
Turk, 166, 322
Turks, 31, 53, 92, 95, 96, 185, 227, 323
Tyndall, 209, 210
Tyre, 20, 22, 23, 24, 25, 26, 27
Tyrol, 140

Uchtomsky, Prince, 323
Ugra, 50
Ulysses, 33
Umbrians, 97
Underhill, Dr. Frank P., 288
Unitarians, 241-246
  Distinguished, 243
  Educators, 243
  Eminent in literature, 242
  In Hall of Fame, 245
  Philanthropists, 244
  Reformers, 244-245
  Statesmen, 245
United States, 130, 139, 143, 149, 152, 156, 158, 164, 165, 175, 184, 224, 227, 228, 235-247, 250, 251, 253, 255, 257, 258, 259, 260, 261, 263, 266, 268, 269, 270, 271, 272, 273, 274, 275, 276, 280, 281 283, 284, 286, 292, 321, 322, 324, 327, 329, 339
Ur, 12
Uruguay, 158, 327
Uraguayans, 158, 159

Vala, Numonius, 187
Vaisya, 48, 49, 50, 51
Vaisyas, 48, 49
Valdivia, 161
Valesianus, 117
Valparaiso, 161

Vandals, 180
Varus, Quintilius, 185, 187, 188, 189, 190
Venezuela, 151, 152, 327
Venice, 91, 92
Verona, 115, 117
Victoria, Queen, 205
Vienna, 102, 227
Virginia, 215, 220, 221-224, 226, 232, 233, 234, 237
Vitruvius, 68
Vortiger, 193

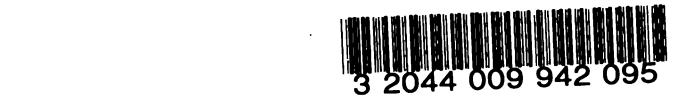
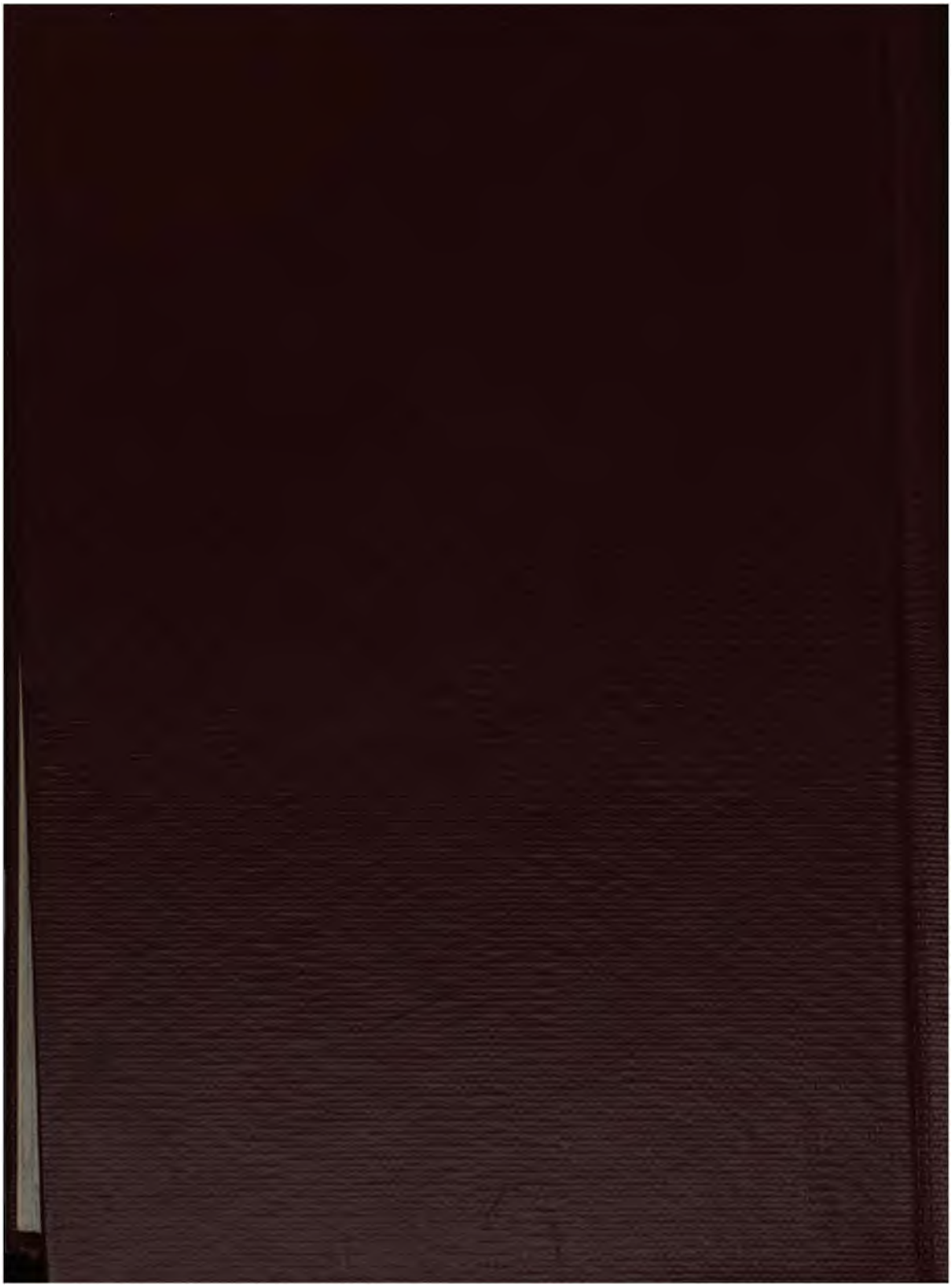
Wales, 252
Wallace, Alfred, 153
Wallachians, 92
Wallons, 92, 140
War, Wars, Civil. See Civil War
  Cuban, 338
  Gothic, 101
  Hannibalic, 98
  Mexican, 224, 236; Leaders in, 302-303
  Napoleonic, 204
  Of Independence, 224, 234-235; Leaders in, 302
  Of 1812, 224, 235; Naval commanders in, 237; Leaders in, 302
  Russo-Japanese, 172
  Seven Years, 205
  Smalkaldic, 201
Washington, George, 221, 222, 223, 234, 263
Wastian, Heinrich, 146
Webster, 208
Wellenhof, Dr. P. Hofmanvon, 146
Wessex, 195
Westphalia, 180
West Indian Islands, West Indies, 149, 165, 253, 347
  Mongrels of, 350
  Mulattoes of, 8
Western Empire, The, 101
Weyler, 149
Wickliffe, 200
Wilkinson, Sir Gardner, 29
William, Duke of Normandy, 196, 197
Williams, Monier, 59, 60, 61
Wimternitz, 77
Wirth, Albrecht, 28, 44, 61
Wither, Mr. Biggs, 153, 155
Woltman, Dr. L., 118, 121, 123

Xerxes, 15, 16

Yajnavakya, 58
Yu, The Emperor, 169

Zambesi, 8, 226
Zambos, 8, 149, 157
Zeno, 89
Zimbabwe, 21

[redacted]



THE BORROWER WILL BE CHARGED AN OVERDUE FEE IF THIS BOOK IS NOT RETURNED TO THE LIBRARY ON OR BEFORE THE LAST DATE STAMPED BELOW. NON-RECEIPT OF OVERDUE NOTICES DOES NOT EXEMPT THE BORROWER FROM OVERDUE FEES.